ZIONS HERALD

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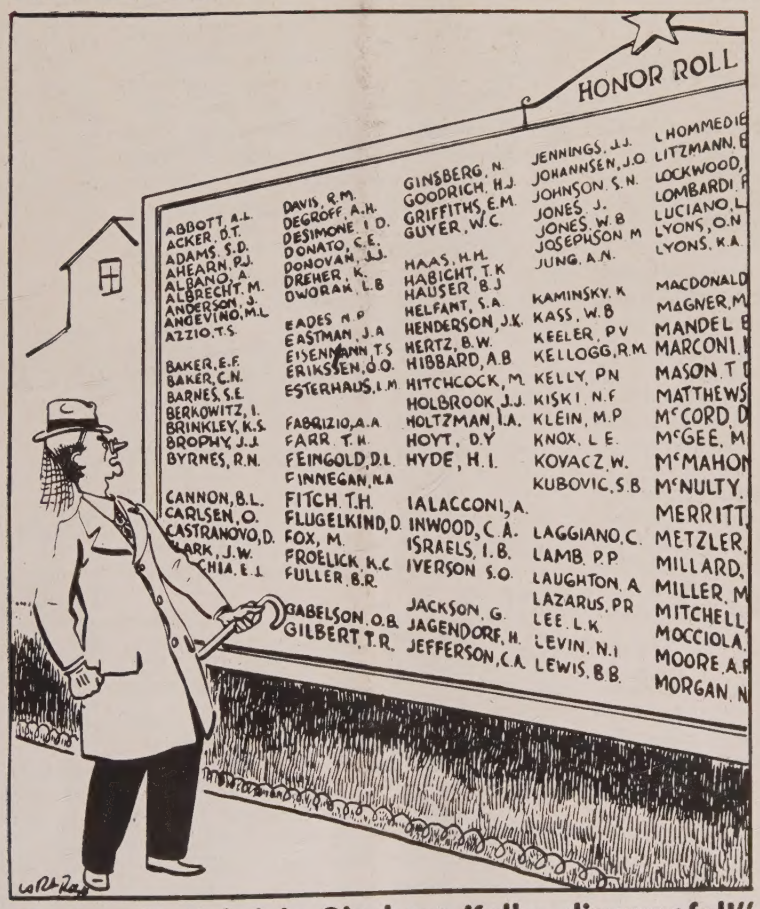

"Berkowitz, Fabrizio, Ginsberg, Kelly—disgraceful!"

MARCH 20, 1946

FOR THIS WEEK'S THINKING

The minister of Pleasant Street Methodist Church, Waterville, Me., speaks on THE RECOVERY OF REVERENCE.

NEW HYMNS FOR OLD, written by a layman from East Cleveland, Ohio.

The minister of Trinity Methodist Church, Medford, Mass., tells of THE EVER TRIUMPHING CHRIST.

This is OUR LAST CHANCE says the minister of Centenary Methodist Church in Auburndale, Mass.

A story about the work of the John Milton Society for the Blind, of which Helen Keller is president.

THE PRISON CAMPS OF SIN; one of a series of special Lenten articles.

A former U. S. Army chaplain, member of the New England Southern Conference, speaks on ARMY WORSHIP.

PLUS NEWS STORIES, POETRY, TIMELY EDITORIALS, WASHINGTON DIARY, CRUSADE NEWS, REGULAR FEATURES.

READERS WRITE

Takes Issue (See Z. H. Feb. 27th)

"There are a few things that I would like to say, growing partly out of Dr. Dutton S. Peterson's remarks at the recent Preaching Conference at Copley Church, more largely, however, out of my own experience and observation, and convictions.

"I thoroughly agree that our rural work should be placed on a parity with urban work, and that the ministerial leadership furnished to our country churches should be every whit as well trained and qualified for the job as is that of our larger city churches. But I am convinced that such a thing will not happen until certain other conditions are met.

"Let the church stop its cowardly trailing of the established economy and really pioneer in the field of equality and Christian brotherhood in the ranks of her own ministry. Let her stop echoing the doubtful merits of capitalism, free enterprise, open competition and the like. Better yet, let her stop these practices among her ministering servants.

"Let us put every office of the church on absolute parity, rural pastorate, urban pastorate, teaching post, mission post, editorship, secretaryship, district superintendency, general superintendency, in fact every position within the gift of the church.

"Let no place anywhere in the church be held in higher honor than another. Let it become a badge of shame to refer to a church as one of the 'bigger' or 'better' churches. Let ministers hold it a dishonorable act to compete for the 'larger' places, and let laymen hold it an equal dishonor to 'call' men to churches.

"Let every minister in whatever capacity he serves, be paid a basic stipend plus allowances for dependents—not what he thinks he's worth, but what he needs. And let that stipend, plus allowances, be reckoned on the average earnings of workmen of all classes over the country or section in which he lives.

"Let every church be assessed its fair share for ministerial support, such money being paid into the conference or other designated treasury. Out of this central fund let each man be paid his wage at regular intervals.

"Let qualified church leaders carefully study both the jobs and the men under their care. Then appoint each man to that work for which he seems best qualified by training, experience and temperament, whether rural or urban pastorate, college, university, or seminary faculty, mission field, general board, social work, what not. And again I say it, let no job be preferred above another in honor or remuneration. It is all for the Lord and His Kingdom.

"Let young men be drawn to and trained for the Christian ministry with the full knowledge that they are entering upon a lifelong service of sacrifice and love. Let none of them feel that he will start where Dad left off, or that through 'pull' he will become a favorite 'son' of his conference or bishop. Too many men have already climbed to 'success' (the word should be anathema) over the backs and broken hopes of their brother ministers.

"Methinks I can hear cries of pain from some quarters: 'My insurance and retirement plans are geared to a salary of such and such thousands per year.' Or, 'such and such salary is required to allow us to maintain our standard of living.' Or, 'Our children must be educated and we can do it only by staying in such and such a salary bracket.'

"My dear ministerial brothers, I would weep for you did I not know that hundreds of millions of our fellow humans will live (?) and die in complete ignorance of insurance and retirement plans. And probably equal numbers of them know but one standard of living—starvation. As for their children, if many of them ever see a school, it will be from the outside—and higher education just doesn't exist for them.

"Yes, the mission of the church is to serve —but not to serve her ministering servants. 'The Son of Man came not to be ministered unto, but to minister.' Those words of Jesus, according to both Matthew and Mark, grew out of the ambitious requests of James and John for the chief places in the Master's following. And significantly enoug Jesus told these two place-seekers that 'Wh soever would be *great* among you shall your minister (servant) and whoever wou be *first* among you shall be your serva (bondservant or slave). Here is the ascen ing order of honor in Heaven, but it doubtful if the Master would find the pra tice very widespread today.

"But the church will not be the tower strength and godly example that she oug to be until every selfish ambition is burn out in the pure fires of loving, sacrificial se vice. Nor will men be truly saved from s and ignorance to the abundant life in the Lord until they see the church, Christ's mi istering 'body,' honestly ridding itself of own selfish sins.

"Let the church stop crucifying her prop ets, as she has all too commonly done. L her release her fond embrace of the stat quo, and launch out into the deeps of fa ness, equity, and brotherhood. Let no mi ister 'think of himself more highly than ought to think,' nor call aught that he h his own. Then will the church truly ser her day and generation. Then will she me the 'well done' of her blessed Lord.

"My words are directed chiefly to my f low-ministers, and myself, for our sins a great and many. But laymen may well p heed, for they, too, are not without si Churches, like chains, are no stronger th their weakest link. Ofttimes the weak li of a church is the minister, sometimes it the laity. Yet the plea of our Lord is th we all may be one in Him and in each othe But we shall not attain the one without t other; for no man can truly love God wit out loving his fellow-man. A profession it is not enough; day by day practice alo will suffice. Let us start where we are—a now."

(Rev.) Guy Allen,
Newmarket, N. H

Thoburn Church Wrecked

"Good work on the few copies of Zio Herald which have got thru to me. Chan and improvement is noted even 12,000 mi away.

"Am enclosing newspaper report of t Thoburn Memorial Methodist Church in dent as it occurred this week during the "d turbances" or mob action. Visited the chur yesterday—the high ceiling of the sanctua is blackened by the smoke from the fire the teakwood chancel, pulpit, furnishings a Bible. Several slabs of the marble floori were broken and doors, cane seated pe chairs and hymnals all suffered considera damage. (Not all hymnals were destroy however.) The women's storage closets, a church crockery were completely destroye The bronze plaque of Bishop Thoburn, in t foyer, suffered damage, serving as the obj of some chap's attention with an iron r The bas-relief of the bishop's brow is shar indented in an unbecoming manner. It w all amateurish vandalism—but destructi No estimate of damage has been set as y much cannot be replaced at this time beca of general conditions. A communion serv was conducted this past Sunday morning

the minister and workmen had labored nuously to cleanse the sanctuary.

Friends of Thoburn Church may wish to d contributions to the Rev. A. E. Atkinson, ister. Of special interest, in response to invitation Sunday morning at our two pel services, a free will offering was given he door to purchase a new pulpit Bible the church, to replace the one damaged ond salvage by fire. The men gave $67 American money.

Several missionaries have expressed grave cern over future possible action in this isive year in India's affairs."

(Chaplain) Roger E. Makepeace,
Calcutta, India

Correction

May I offer a correction, please?

The Erie Conference Institutes are to be d at Allegheny College, Meadville, Pa., l not at Allegheny, Pa., as stated in the cle on page 235 of the March 6th issue.

This is only a slight error but might cause e confusion in the minds of the interested sons who read it. Thank you for the cor- tion."

Sincerely yours,
Erskine Roy Myers,
Meadville, Pa.

Chaplain Salutes Z. H.

Enclosed you will find a mite toward the d for Zions Herald. I cannot tell you w I have appreciated the Herald during absence from the conference. It has been one link that has kept me in touch with ngs.

You are to be commended upon the fine that you are doing. The recent growth size has in no way diminished the quality. is issue of Feb. 20th is excellent. May d keep you sensitive enough to the tides the Spirit as you seek to do His will ough the printed word."

(Chaplain) John E. Collier,
Camp Swift, Texas

ll Tax

It was astounding to read on page 214 of Feb 27th Herald that 'There will be no ce till the poll tax is gone.' Why not in- de all taxes?

Is the writer unwilling to pay a nominal for the privilege of taking part in the ernment of the greatest republic in the rld?

What labor union would accept such a ll fee?

Inability to pay such a small amount, uld indicate the person was not compe- t to judge the best program for the coun- "

R. Henry,
Waterville, Me.

The Recovery of Reverence

CLIFFORD H. OSBORNE

Leviticus 22:32—*"I will be hallowed among the children of Israel: I am the Lord who halloweth you."*

One of the disturbing features of our day is a lack of respect. Adults complain that children have little respect for parents, for teachers, and for private property. They complain that young people show no respect for authority of any kind. But it seems unfair to pick on the younger generation when disrespect stems directly from adults themselves. For adults show lack of respect for authority, for leaders, for property. Among many of them there is a studied indifference toward tradition, whether it be patriotic or moral.

A Base-line of Reverence

Now respect has to do with people; with living people, and with the principles and practices handed down by the people of other days. The same attitude expressed toward God we call reverence. Respect is the seed of reverence. Reverence is respect grown up. Without respect on the human level it is useless to expect reverence on the divine level, and that is where we find ourselves today. Reverence for religious tradition, teaching, practices and symbols is all too rare. The great heroes and heroines of the faith, and the Bible itself, are matters of indifference to vast numbers of people. Here it may be that certain of our war veterans will have something to teach us! Certain it is that the loss of respect on the human level and reverence on the divine level can be boiled down to just one attitude: "I'm the most important thing around here!" And that includes both God and man.

Without seeking to play with words, it is worth noticing that the secret of reverence is *reference*. If your point of reference is yourself, then you really believe and behave as if there were nothing more important than yourself. If you refer your life and activities to something or somebody higher than yourself, then you practice respect. If you refer your life and activities to the Highest of All, then you practice reverence.

To put it another way: Everybody has some sort of base-line for his living, something to work from. If the base-line on which you erect your house of life is just yourself, with a foundation so narrow that house can never be a safe structure. If your base-line involves a great many others, and includes even God Himself, that house of life need never be shaken. Therefore a man without respect for people and institutions, and without reverence for God is essentially a foundationless man.

Pyramids of Respect

The ancient peoples saw how respect for man and reverence for God are tied together, and their varied social arrangements were for the purpose of laying out a sound base-line for their societies.

In China, the son respected the father, the wife the husband, the younger son the elder son. All citizens respected the learned man, and the sage along with all the people respected the emperor. In turn, the emperor revered Heaven and the Ancestors of the people, performing sacrifice to them on behalf of the whole nation. There was a pyramid of respect. Everybody had somebody to look up to; had a higher point of reference than himself. To put it the other way— the base-line of Chinese society was reverence for the Divine. It created a sturdy structure which endured for milleniums.

The caste system of the early Hindus reflects this same instinct for social solidarity based on respect. The man of the lowest caste was to respect the farmer, the farmer respected the warrior or ruler, the warrior respected the brahmin or priest, and the brahmin on behalf of the whole people revered and worshiped the Gods. Everybody had somebody to look up to—had a higher point of reference than himself. To put it the other way—the base-line of the national structure was religious reverence.

A mere mention of the European feudal system at its best will suffice. The peasant had respect to his lord, the knight; the knight had respect to his king;

the king had respect to the archbishop or cardinal, and they to the Pope. In turn, the Pope had reverence for God, and on occasion conducted mass for an entire nation or for Christendom itself. There was a point of reference that was higher than any individual. Religious reverence was the base-line of life.

All these pyramids of respect with a solid foundation of reverence endured a long time. Many faults can be found with these systems, but they illustrate a truth. Reverence and respect belong together. When reverence for God goes, respect for man goes; when respect for man goes, away goes respect for authority, moral principles, and property too. All these hang together, and when reverence is undermined the result is a general disbelief in rightness of any kind. This principle seems to be expressed in the curious but profound passage chosen as text:

"I will be hallowed among the children of Israel; I am the Lord who halloweth you."

What does this mean, but: "I will be revered among you, because it is I who makes you worthy of respect?" It is a recognition of the mutuality, interdependence, and interaction of reverence to God and respect for man.

The New Blueprint

Now a democracy doesn't consider too kindly the sort of social structure we have been considering. It does not regard its citizens as laid over one another in superior and inferior levels. It does not take its time and its marching orders from one ruler nor from a ruling class. For this reason it is always in a precarious position. It is somewhat in the same position as were the Jews after the Exile to whom Jeremiah spoke his penetrating words. When Jerusalem was in ruins, when the Temple with its priesthood and sacrifices were all gone, when the leaders were in exile—the point of reference for the nation was destroyed; their religious base-line was torn out. What could be done for people in that condition to provide a new point of reference and a new foundation for their future stability? What could be done to ensure mutual respect and moral cohesion?

Jeremiah's wise answer was: The individual's personal reverence for God; his personal covenant or relationship with God. If that could be cultivated in the hearts of the people they would be preserved. And they have been! A very simple structure of respect was established which has endured unto this day. The child in the home respects his father, while the father, acting for the family, reveres God and leads the family in the worship of God. That is the democratic pattern of religious reverence. In a democracy no other can endure.

Pillars of Democracy

In the *Home,* it has been sardonically observed, most parents receive all the respect to which they're entitled! It is very near the truth. If parents from the first can communicate to their children that there are some things and some people whom they themselves respect, and One whom they revere, they themselves will benefit. But where parents respect nothing and nobody, children do not respect parents. Disrespect openly expressed for national leadership, civic officers, traditions, teachers, and the church rob a parent of the respect due to him from his children, but he's usually too blind to see it because the result is not immediately apparent. We must be respectful if we are to be respected. On the other hand, the most enduring respect a parent can ever achieve is to be honored by his children as God's representative in the home. His position is then well-nigh impregnable.

However, the home cannot be alone in the nurturing of respect and reverence. In a democracy School and Church are the allies of the Home, and they together constitute the three massive pillars on which democracy can rest. At the present time all three are subject to disrespect and irreverence, and all three must play their part in the restoration of respect.

So far as the *School* is concerned, a wise education will train students in what and whom to respect. Somewhere in that picture must be national, moral and religious tradition. A teacher who thinks his task is simply to impart facts to students or to prepare them to find a job, has missed his calling. He is completely unaware in what a slippery place he stands. For if he and his colleagues

(Continued on page 285)

Washington Diary

Samuel W. Irwin

Earthquakes, along the deep under the be of things, are leaving plenty of tumult o the surface, social and political unrest, home and abroad.

Labor and management in their tw months' battle of the giants in D.C. behin closed doors, left us with unsolved strikes labor and continuing sitdowns of manag ment. The President's program and his re ommendations are scattered around congre sional and committee floors. Sturdy Ameri Firsters, including the old seditionists, a thumping their chests like heroic and me acing gorillas. And the dry wells of the Pea Harbor boring are beginning to blow. It's pretty good show, all in all, if the contro hold.

Over in the Senate Office Bldg., Navy Ca tain Safford is still in the witness seat an under cross-examination of the Senate-Hous Committee, and these men are no bus leaguers. It is still the "East Wind Rain message about immediate Jap attack th everybody else said they hadn't seen, and n body could explain why the Navy file wa empty for that day, Dec. 4, 1941, thoug there was a blank sheet stamped "cancelled and uninitialed, while all other cancelle items in the files were initialed. The whol room seemed to be leaning forward at th questions, "Have you any charge against Ge eral Marshall or Admiral Stark? Or any su gestion against them?" Each answer wa "No." At the question, "Have you any su picions?", the captain hesitated and then sai "In my mind a suspicion does exist." H said he had talked it over with his chief d coder, Capt. Kramer, at the time, and ha written him two years later to check u Then Senator Lucas asked that the Captai stand, if he were in the room, and four ste from where I sat Captain Kramer rose;— trim, keen-appearing, with four gold brai bands and a star on the sleeve, with rows service stripes and a medal on his chest. Th letter, he said, was now in the counsel hands. Captain Safford, calm under terrifi pressure (I thought he might break dow and scream), added to his former statemen that his suspicion was not against any on person, but that the message had been d stroyed. Anyway, the sharp light is no longe on former President Roosevelt.

Monday, February 4—The strife centere in the House today. Legislation was up t solve the labor-management impasse with bill offered by Rep. Francis Case (R) South Dakota. The Case bill provides for National Mediation Board, and for injun tions and civil suits against either side o fending. Congressman Andrews of N. Y by an amendment with hooked teeth wou force unions to incorporate; but he lost. Re Vorys of Ohio would moderate the bill t prevent the use of injunction forcing men t work for any private firm, and he won. Th drastic bill will probably be put through th House tomorrow, but "after that the jud ment" of the Senate. Then next, Congres woman Helen Gahagan Douglas of Calif turned to examine world political contro urging from the House floor that State Dep

action "move immediately against Peron of Argentina," declaring: "At Nurenberg an allied military tribunal is conducting the trial of war criminals, while Peron, step by step, is following the pattern of their crimes."

Special Counsellor O. John Rogge of the Justice Dept, who burrowed his way down into Louisiana to ferret out Governor Leche for bribe-taking from a Texas oil man, (the oil man got into the Army and was made a colonel), added to the tumult when he fulminated against the seditionists again. He says Fascism here is running under the banner of Nationalism, and he named among others, the Rev. Gerald L. K. Smith, ex-senator Robert Reynolds (D), N. C., the famed, many-bonneted, Mrs. Elizabeth Dilling of the notorious Red Network compilation, and the Rev. Gerald B. Winrod of Kansas, not now a Methodist, though he told me he went as a small boy to Dr. A. E. Kirk's Sunday school in Witchita. Years ago, in Louisiana, I knew Gerald L. K. Smith, a fine young minister in a suburban church in beautiful Shreveport. One day we stood on an upper verandah at our Commonwealth Farms, looking out over the garden into a wood of white oak and pine, talking of the needs of the tenant people of the south. Later he went into the "Share the Wealth" of Huey Long and then to "America for the Americans only." And Senator Reynolds one day in the Senate, I recall, was storming against UNRRA as "giving America's substance over to a lot of foreigners to divide." His amendment was to cut off a round billion. As he waxed to his peroration against any foreign entanglement, with a mighty shout, he exclaimed, "I'm agin it."

Monday, February 11—This is the anniversary of the Mussolini Concordat with the Vatican, signed 17 years ago today. After all the battle shout of Salerno and Anzio that illiberal Concordat still stands, and it still expresses "the will to restrain the Protestant propaganda and the sectarianism lurking against Fascism and Catholicism." "In the heart of the Concordat," says a Waldensian jurist, "Fascism and Catholicism are fused in a nationalistic concept of religion," and nothing has been done by the victorious allies to set the new Italy on any path of religious liberty. Over against the Italian Government's Concordat with the Vatican should come a new pledge to the Protestant Christians of Italy in a united Protestant church, lifting these anomalous restrictions.

Not long ago, under the present set-up, a zealous Protestant minister was held in detention and the record charged him with "incorrigibility in evangelism." A carbonaire on the street corner could order the windows of an evangelical church closed so that singing could not be heard, or could at his caprice close the church itself. Under an inequity where honor is not ascribed where honor is due, thousands of relief boxes of food and clothing, contributed by the Evangelical Committee of Protestants here, for the needy of Italy, went directly to the authorities of the Vatican, and all stamped as gifts of the Catholic Welfare Society. And all the while Mr. Myron C. Taylor, the President's private envoy at the Vatican made no correct-

(Continued on page 285)

New Hymns for Old

EARL B. HURLBURT

The path of least resistance is easy, but it may be lazy. So it is always easier to sing an old, familiar hymn than to learn a new one. The new one may be better, but we love the old.

Now, when we speak of familiar hymns, we really mean familiar tunes. It is the familiar tune which makes the congregation let loose in joyful chorus. The new tune is gingerly received, and delicately and sparingly sung. It looks like a failure.

But let us look into this a little. Every tune was once new and had to be learned. After a while it became familiar, and a new tune seemed an interloper and was frowned upon. It still is. But what is the use of publishing a new hymnbook every thirty years or so, if no new tunes are learned from it? And then, again, why do we send our young folks to get the really good musical training which our public schools now give, and then hand to them only old tunes in church? "Same old stuff!" they say, and go somewhere else. Now, believe me, they are competent to learn new tunes. They can read music, and all they need is practice. And how are we going to build a progressive church, out of the young people, out of these new people coming along, if they are held back with old tunes?

There is nothing sacrosanct about old tunes, nor about old harmonizations. Some old harmonies were deadly dull and thoroughly mediocre, or worse. The editors of the hymnal issued in 1935 did a wonderful job in brightening up certain of the old harmonies and making them more singable. Some old harmonies were so monotonous that the voices flatted in singing. And as for familiarity, it is, after all, a relative thing. What is familiar to one generation is unfamiliar to another. That shows that we really do learn new things and new tunes. For instance, familiar tunes, to those now past middle age, would be such as "What a Friend We Have in Jesus," and "Blessed Assurance."

I always favored the back part of hymnals. I like the chants. There is real Bible in them. Sixty years ago or so our home church choir occasionally chanted the "Venite," but I found out afterward they did not do it the right way. I have never found many Mehodist choirs which really did know the right way. It's too bad. They really ought to learn chanting. But that isn't all. I would like to see just about everything in the hymnal sung, from cover to cover. What is a hymnal for, if not for use?

So getting down to particulars, let us look at some of the new tunes. We won't have time to go far, but we can make a start, and of course we must choose opening hymns which will stimulate to worship. Here is No. 8, a unison hymn. How this rings out in triumph, once it is learned! No. 11 is already making its way in our churches. It gives somehow a fresh touch to our singing, though the tune itself is not new, except with us. No. 20 just sings itself. Try it.

For a bright, pleasant summer morning, what can be better than No. 30? It fairly bubbles over with radiance. The man who wrote this music was among the world's greatest. Let us learn this hymn. Another great man wrote the music for No. 33. It is worth learning. No. 37 is a good processional and deserves frequent use.

But the HERALD editor does not have space for suggestions for new hymns to introduce sermons of possible types, though of course our second hymn should be introductory. And the more one thinks about it, the more impossible the job looks. But let us have an occasional new hymn right here in our service. It will do everybody good to get fresh ideas before the sermon starts. And then the closing hymn, either summing up the sermon or merely dismissing the congregation with the peace and strength which is inherent in the best songs, may be a real benediction in itself.

I would not forget the best of the old hymns and tunes, but let us learn new ones. Let us repeat a new hymn every Sunday until we learn it, and then take another and do the same. Let us go ahead, progress, enter new fields, enlarge and improve our singing along with everything else. Methodists once could sing. We have a new hymnal. Let's use it.

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Third Week in Lent

SEE THE BOOK OF WORSHIP

Romans 12:1-5; Luke 14: 16-24.

Either we are, or we are not Christian. Both lessons for this week's meditation indicate the necessity for complete decision about whether or not one accepts the Christian Way. Paul began his discourse to the half-hearted by telling them to present their bodies as a living sacrifice. He obviously wanted them to get a total picture of what it meant to be a follower of Jesus. He went on to suggest that the whole idea of religion suggests a transformation, not just an adjustment. But then, for fear some might say that this was all too general, and not related to their specific needs, Paul broke it down into fields of operation. "For as we have many members in one body, and all members have not the same office: so we being many are one body in Christ. Having then gifts differing . . ."

The second lesson is that exacting story of the people who did not want to come to dinner. Jesus told it with an almost clipped finality. A man invited people to come to his house at an appointed time; people expressed their goodwill, their apologies, their valid reasons for not accepting the invitation, but they did not accept the invitation. The conclusion was obvious: "For I say unto you that none of those men who were bidden shall taste of my supper." All of the attempts that one makes to ignore the invitation to begin a life of Christian discovery are well known and we have attempted to "adjust" the program of the church to meet these excuses: viz, our evenings of fun, philosophy, and fellowship. But until the individual accepts the invitation to taste of the experience, all of the well-meaning escapes are barriers that keep him away. Either we are, or we are not Christian.

Keep Your Eye on the Bread

When Mr. Sandwich began putting food between two slices of bread so that his lunch box would not be a jumble when he arrived at work, he began an institution that most of the civilized world has adopted with great enthusiasm. Now we are asked to have open sandwiches as one means of conserving bread and thus help the starving millions of the world. Those who are cooperative will now take one slice of bread and cut it in two; others will complain loudly about the whole procedure.

It will be a great thing for us to go through the practice of sacrifice for the purpose of building world peace. We were ready to sacrifice willingly for the prosecution of the war; now we are called upon to do the very same thing for peace. The facts are clear to all fair-minded people: *hunger does not build peace*. But the will to make the necessary sacrifice is a matter for religion!

We Protestants have needed more tangible things to do with our religion. We have needed to learn to believe by doing. Here is one practice that can help us accomplish a belief in the principle of love. We ought to make it a religious exercise. Keep your eye on the bread—not on the knife,—and you can cut thin slices of bread and have your usual sandwich. Keep your eye on the practice of sacrificing, and you can *feel* the Christian doctrine of brotherly love.

The Elaborate View

"We like our minister because he is so broad-minded," she said. It was better than hearing her say that she didn't like her minister because he was narrow-minded, but the statement had much in it to cause worry. The conversation that followed indicated that the broad-minded parson was one who never took a positive stand on any issue. It also indicated that since he never took a positive stand he was actually negative.

A minister who never has anything positive to say certainly is a strong ally of derogatory influences. He can hardly be called a defender of the faith if he is not actively making application of the faith to the plight of the world and the frustrations of his parish-

oners. He certainly lends negative influence to the ingdom of God if he coddles the sins of the day vith a mere understanding smile.

We do not need more broad-minded ministers; we eed ministers who are ardently trying to apply Christianity to *specific* situations. Perhaps it is time hat we get the church off its imaginary scales where seeks to strike a balance, and send it marching with enewed vigor into the very heart of the world's unappy family of sins. There it must minister with he *Way,* the *Truth,* and the *Life.* Its ministry must egain the fearlessness of the reformers; its laity must gain a new concept of its vital importance in shaping he affairs of the world.

Bishop William F. McDowell, in making plans for United Methodism in 1938, prayed that the new Methodism would be a "church that Jesus Christ ould use." The bishop's prayer ought to be prayed gain and again. The church is composed of people, nd its success rests entirely upon how close those eople are to the Will of God, and charged with the pirit of Jesus Christ.

Elaborate views of a church that is everything in general and nothing in particular will not make inroads on men's lives; but specific acts charged with a ense of the Divine will push back the frustrations nd open up the path where a churchman lives out his religion in a new certainty.

Peace of Mind

It is not often that reading a book gives one a sense of religious experience, but Joshua Loth Liebman, Rabbi of the famed liberal Temple Israel, Boston, has et the stage for such an experience in his book "Peace of Mind."* Perhaps the unusual merit of the book lies n the fact that it is directed to the entire secular world. One with no religious interest will find himself with one when he begins to read this book.

The quest for this religious experience begins with an examination of one's own personality. Dr. Liebman, by colorful illustration, starts the quest by seeing what intelligent love of one's self can do. The painful frustrations that occur are dealt with as a competent physician deals with a patient. To love hy neighbor as thyself, the writer indicates, necessitates an intelligent love of one's self. It is quite logical o expect that after a careful analysis of one's self, the reader is taken into a further quest of understanding his fears, hates, loves, economic struggles, griefs, and associations with his neighbors. Religion, says Dr. Liebman, ought not to exhort to altruism only, but should teach men what self-hate does to them and to their essential relations with other men.

The second section of the book centers around a significant prophesy which Rabbi Liebman makes: "I am making the prophecy that it will be from the democratic experience of our century that mankind will first learn its true dignity as *independent and necessary partners of God.*" The writer has woven a logical chain of thought about this thesis, and has indicated a whole new level of religious thinking by his discussion of this larger concept of immortal man. Calvinists will not agree with the thesis or its conclusion; sacerdotalists will rebel; but followers of an experiential religion will find in it a great and profound hope for better days. Its unique combination of faith in an orderly and good God and the discovery of Him through cooperative works truly gives one *Peace of Mind.*

Bring Them In

The way in which our Crusade for Christ has operated has been one of the great thrills in current Methodist history. We raised our money first, and then proceeded to take the church to the unchurched. True, there were many Methodists who did not cooperate; but the vast majority of the people welcomed this four-year plan with waiting enthusiasm. Now we are about to complete our second great emphasis, namely, the emphasis on evangelism.

This week throughout Methodism there is a vast amount of lay activity in making a special Lenten mission of ingathering. One million new members will probably be added to the denomination's membership and a great sense of accomplishment will be experienced because of it.

Many people will be asked to join with us to share in the mutual discovery of the new life. People for whom the church has been a mere nicety in the community will now be invited to be part of its revitalization. As Protestants they will not be told to assume that by joining the church they insure themselves of salvation, but they will be invited to become co-discoverers of the many implications of Jesus Christ. These new Methodists will be part of a vast movement that is determined to relate religion to life. It is a movement that is bigger than any organizational limitation.

Laymen ought to join together in a happy mood to do this work. The implications of this week are tremendous! Many people want war again; many people disregard the personal integrity that religion seeks to inspire; but the voice of God is calling to "bring them in."

* "Peace of Mind," by Joshua Loth Liebman, Simon and Schuster, New York. Price, $2.75.

The Ever Triumphing Christ

CATO DICK

These are days when great events of historic interest crowd one another. The changes in the realms of politics, of international affairs, and of science are swift and sweeping. People will for generations to come study the tremendous events of these historic days.

In such an hour it is both pertinent and profitable to stop, look, and listen for the steps of the Eternal in the march of time. There are certain facts which stand out like rocks in a weary land, facts heartening to us who are spiritually minded, whose trust and hope are in God.

The first fact pertains to the prophetic insight of Jesus Christ. On a memorable occasion Jesus said, "They that take the sword shall perish with the sword." (Matt. 26:52) It was His solemn proclamation of one of the eternal laws of the moral universe. Any aggressor nation taking the sword will perish by the sword. Military might will prove her undoing. She will be crushed by the very instrument of her aggression. Well, it came to pass even as Jesus said. The nations that took the sword are tragically and miserably perishing by the sword. The events of history are again confirming the prophetic insight of Jesus Christ. The ever triumphing Christ looms larger than ever, inspiring the confidence of thoughtful men.

In the second place, every indignity heaped on our brave men in the armed services and on our heroic missionaries was once heaped upon Jesus Christ. Every cruel blow inflicted on man was once suffered by Jesus Christ. I believe it to be important that we have and do proclaim now a Saviour who is acquainted with man's inhumanity to man, who Himself suffered in all things yet without sin.

Out of the agony of this hour there is bound to come a new and deeper appreciation of the suffering Servant of God. Any man bruised and broken on the wheels of war may turn to Him and discover "What a Friend We Have in Jesus." Only the ever triumphing Christ can and does match the agony of this hour, healing the wounds of all who suffer.

In the third place, the same diabolical spirit which nailed Jesus to the cross is still a terrible, tragic fact in this world. Sin which is lawlessness in high places and in low is still rampant in this world and not to be made light of.

Sin was on the march long before Berlin echoed to the tramping feet of Hitler's armies. Certain intellectuals in Germany tried for years to debunk the Christ, divesting Him of His divine garments, robbing Him of His majesty and glory and they succeeded beyond their fondest dreams. However, when Christ went, so did the Christian conception of the dignity of man and the eternal destiny of the human soul. Thus the foundation was laid for the Nazi tyranny. The spiritual climate was created for Hitler to conquer the soul of Germany. Nazism was the inevitable bitter fruit of sin.

And the Japanese, the world's best mimics, whose civilization was only a thin veneer, welcomed this upsurge of the pagan and purely materialistic outlook on life, and together they set out to crucify the Christian culture and the common decencies of life.

And to our shame, there were greedy interests in America, supplying Japan with the tools of her evil purpose, sending her scrap-iron and oil, and the voice of the church, protesting this outrage, was ignored.

Yes, the sin of lawlessness and greed is still a fact in this world, and war is its inevitable fruition.

Thank God, the war is over. Hostilities have ceased. But the peace which is the desire of all nations is not yet ours. And it will not come until we adjust our ways to His way. We cannot have a godless civilization and peace. We cannot have peace on our own terms, only on God's terms. Peace will come when we seek first His kingdom and His righteousness.

We thank God that the best was not overcome by the worst. We thank God for another chance to adjust our way to the ever triumphing Christ. This may be a lull before a worse storm. Or it may be the dawn of peace and the kingdom

(Continued on page 281)

Procession Opens World Council Meeting

Religious News Service Photo

GENEVA (RNS)—International church leaders assemble for the procession which opened the first postwar meeting here of the Provisional Committee of the World Council of Churches. They are (right to left): Bishop H. Fuglsang-Damgaard, Primate of the Danish Lutheran Church; Dr. R. Newton Flew, Methodist professor from Cambridge University; the Rt. Rev. G. K. A. Bell, Anglican Bishop of Chichester, England; Bishop Theophil Wurm, Germany; Dr. P. O. Bersell, Minneapolis, president of the Lutheran Augustana Synod, and Dr. Samuel McCrae Cavert, New York, general secretary of the Federal Council of the Churches of Christ in America.

The United States of India

G. L. Schanzlin

Retired Member North Indiana Conference

The problem of the political future of India is one of the world's problems. The importance of India, the recognition of its size, its 375 million inhabitants, its immense resources of materials and the great possibilities of its industrial and commercial development can not with any safety be much longer ignored by the planners of the world that is to be.

It has been customary to think of India as a political unit, as a nation in the western sense of that term. Actually, however, India has not always, in fact very rarely, been a political unit somewhat like it is now and has been, for about a hundred years under British rule. While it is perfectly proper to speak and think of the Indians of the whole sub-continent as having in common many racial and social characteristics which divide them markedly from Afghans, Tibetans, Burmese, Chinese, or Malays, it is also true that differences of various kind just as markedly divide the different sections of the country with their inhabitants. While the greater part of middle and northern India has essentially deep-seated beliefs, religio-social ways of thinking and customs in common with South India, the Hindustanis or Bengalis of northern sections, racially and linguistically are as far apart from the Telugus or Tamils of the south as Swedes are from Sicilians, or the British or Germans from Spaniards. Yet both, Hindustanis and

ugus, Bengalis and Tamils, generally aking are Hindus.

But even this last statement requires great dification. In the present province of Ben- alone, the majority of the population, etically all of East Bengal, is Mohamme- n in religion, while large portions of upper lia, including the Panjab and Kashmir, also inhabited by Mohammedans. Kash- is almost exclusively Mohammedan, but ed by a Hindu raja, while in the south the ous Nizam of Hyderabad, a most enlight- ed Mohammedan prince, rules over eight ten millions of Hindus, mostly Canarese, l Dravidians by race much like the Tamils l Telugus.

A movement has been on, for about ten or elve years now, to work for a final federa- n of the almost purely Mohammedan sec- ns of Sindh, Kashmir, portions of the Pan- and of the United provinces (the real ndustan), as a separate commonwealth, der the name of Pakistan. But the plan, or working out, bristles with difficulties, al- ough it would solve some problems. Its ef weakness is the geographic impossibility including in the setup the close to 30 mil- ns of Mohammedans in Eastern Bengal, arated as they are by the whole width of country from their brethren in Moham- d in the west.

Whatever the final outcome of that plan y be, it seems clear, that, in due time, ether India will achieve dominion status thin the British world empire, or complete dependence without that empire, some sort federation of states, analogous to the pres- pattern of provinces, will be her new po- cal form.

The nationalistic idea, in its present form, th its corresponding All-India Congress, sciously or unconsciously, continues the ghul-British empire pattern, and is, per- ps, not really indigenous. Russia is mak- bids everywhere in Asia for political mations, supposedly anti-imperialistic, and tainly not based on race, color, or language on economies in communistic forms. at success the stratification of Eastern Eu- e, everything east of the river Elbe, will e, remains to be seen. That the same ven is at work nearly everywhere in Asia re can be little doubt. Few political com- ations, now in the making, will entirely ape the precept and example of these new itical concepts. Whether Great Britain, United States, or any other country, will these revolutionary innovations or not, y will have to be dealt with, or reckoned h, in India, as everywhere else in the ld.

—The function of the church begins in the parish, but it cannot stop short of world and must relate itself effectively to er agencies, to planning and coordinating ups, and above all, to parents.

Miss Katherine F. Lenroot, Washington, . C., Chief, Children's Bureau, U. S. De- artment of Labor, speaking at the 24th nnual meeting of the International Coun- l of Religious Education, Columbus, Ohio, ebruary 10-16, 1946.

Our Last Chance!

STEPHEN J. CALLENDER

For a moment we are in Tokyo Bay, on the Battleship Missouri. The Japanese have just surrendered. General MacArthur is speaking:

"We have had our last chance. If we do not now devise some greater and more equitable system (than war), Armageddon (the final and utter destruction of man) will be at our door. The problem is basically theological and involves a spiritual improvement of human character."

It is his supreme hour of triumph! Yet there is no strutting, no recrimination—instead a grandeur, which reminds one of Lincoln at Gettysburg!

Others, like Admiral Nimitz, demand for America future military dominance. General MacArthur breaks with the past and steps forth a statesman in the land-of-day-after-tomorrow:—

"A New Era is upon us. . . . The destructiveness of the war potential . . . has . . . now reached a point which revises the traditional concept of war. . . . It must be of the spirit, if we are to save the flesh!"

This pronouncement is one of the most unexpected a general ever made. At the climax of unprecedented military success, the man, who probably did most to achieve it, declares that war-making machines have become outmoded! They are only the broken devices of a disastrous past. They cannot produce future security!

Many of us have felt that way for a long time. Now the outstanding general of the hour, backed up by time's supreme array of armies and navies, tells the admirals, the generals, the diplomats, and the common people of the world:—"We have had our last chance. . . . The problem is basically theological. . . ."

Why Theology?

Is General MacArthur using part of the most important five minutes of his life to plead with mankind to adopt the right theology, the right beliefs about God and about man?

There are many theologies. Which is practical enough and powerful enough to save the race from the sinister obliteration which another war will bring.

Surely it is neither Shintoism nor American Materialism. For many long months we have heard savage criticisms of "the Japs" for their barbarities. Have you noticed that most of these wordy inquisitors have been people, who in previous years refused to deny themselves in order to send Christian missionaries to the Japanese to help them get a more humane theology?

You know their pre-war selfish alibis: "I don't believe in foreign missions. 'The Japs' have a religion of their own. Why should we try to force ours on them? Let them believe what they want to. It's none of our business!"

We have learned at terrific cost that it is our business what other people believe about God and about man, because their beliefs determine whether they become good neighbors or bad!

Our powers have been augmented almost to omnipotence! Our world has been reduced to an infinitesimal fraction of its former size! The entire race must have a theology which will produce the best possible neighbors! Do you know any theology better able to do just that than the theology of Jesus?

Why the Theology of Jesus?

What is the theology of Jesus? Very briefly, it makes two great demands: First, that we center our lives on God, the God of Jesus, and do everything in our power to learn His will and do it, so that life becomes less and less self-centered and more and more God-centered!

The second imperative of the theology of Jesus is that human life be used as the most sacred thing on earth! Our highest obligation is to do our utmost to make ourselves and others godlike! A major way to do this is to treat every other person on earth as the very child of the Lord God Almighty, Creator of the universe!

The theology of Jesus is not a speculative thought system to be intellectually

(Continued on page 282)

PERSONS

The Rev. and Mrs. Albert W. Jackson of Uncasville, Conn, announce the engagement of Miss Dorothy May Booker to the Rev. Wesley Dennis Osborne, of Providence. Miss Booker is a graduate of Norwich Free Academy, Norwich, Conn., and of the Deaconess Hospital School of Nursing, Buffalo, N. Y., class of 1945. Mr. Osborne, assistant minister of Mathewson Street Methodist Church, Providence, graduated from Boston University School of Theology in 1943. He is the son of the Rev. Melville E. Osborne, minister of Franklin Methodist Church, Brockton, Mass. The wedding is planned for April.

Moved by the President's March 6 appeal to the Federal Council of Churches in Columbus, Ohio, Mrs. J. D. Bragg of St. Louis, president of the Woman's Society of Christian Service, sent telegrams to Methodist women leaders reinforcing Mr. Truman's pleas to the churches to find housing for homeless veterans and to practise self-rationing to relieve the world's hungry nations. She urged Methodist women to cooperate with other denominational groups in accordance with plans being promoted by the United Council of Church Women.

Major Elizabeth Grace Alt, army nurse from Baltimore, Md., is the first woman in the Pacific to be assigned to the military government as chief of nursing affairs at General Headquarters, SCAP, Public Health and Welfare Section for Japan and Korea. One of Major Alt's duties is the survey of nursing conditions and the planning of the curriculum in the training schools. Major Alt spent three years in Korea prior to the war training native nurses. She joined the U. S. Army Nurse Corps in 1941 and returned to the Pacific with an army evacuation hospital. She is on leave of absence from the Foreign Department of the Methodist Woman's Society of Christian Service, under whose auspices she worked in Korea as a registered nurse.

The Rev. Harry Flemming Rowe, for 23 years a missionary of The Methodist Church in Central China Annual Conference, died on March 4, at Conneautville, Pa., at the age of 77. Born in Rome, N. Y., he was educated at Grove City (Pa.) College, and Drew Theological Seminary. After pastorates in Northern New York Conference, he went to China as a missionary in 1907. He served in Wuhu, Nanchang, Nanking, and Kiukiang as pastor, district superintendent, vice-president of William Nast College, and president of the Union School of Theology, Nanking. He retired from active service in 1930.

Chaplain Ralph G. Saxe, of the Newark Conference, who was released from active duty as chaplain in the army on Feb. 17th, is now serving as Protestant Chaplain in the Veterans Administration Hospital at Canandaigua, New York. His wife and younger son and daughter hope to join him there when and if the housing situation permits. His older daughter, Glen, is holder of a national Methodist Scholarship at Centenary Junior College, and his son Herbert is an electrician's mate in the Navy.

President at Council Meeting

Religious News Service Photo

Columbus, Ohio (RNS)—President Harry S. Truman (left) smiles happily in response to the applause given him after his introduction by Bishop G. Bromley Oxnam (right) at the special meeting here of the Federal Council of Churches. In his address the President called for a moral and spiritual reawakening.

Mrs. Horatio Crawford, mistress of the Methodist parsonage at Moodus, Conn., entered the Middlesex Hospital in Middletown, Conn., on Sunday evening, March 3rd. On the following day she underwent an operation from which she seems to be making a satisfactory recovery.

Bishop John Calvin Broomfield of St. Louis observed the 50th anniversary of his first pastoral appointment by returning to it Sunday, Feb. 24th, as preacher of the day. A celebration was held in his honor by the congregation of what had been before Methodist Union, the First Methodist Protestant Church of Uniontown, Pa.

A son, Duncan Harold, was born to Mr. and Mrs. Daniel I. Streeter of Glastonbury, Conn., Feb. 17th. The baby's grandfather, the late Rev. Florus L. Streeter, was a lifelong member of the New England Southern Conference.

Mrs. Ethel Porter Watson, who died in New York City on Feb. 18th, went in 1893, under the Methodist Foreign Board, to be principal of the Girls' High School in Callao, Peru. She returned to Peru in 1903 as the wife of the Rev. J. S. Watson, formerly of Edinburgh, Scotland, and founded the first Protestant school in Lima, which later, under the leadership of the Rev. John Mackay, now president of Princeton Theological Seminary, developed into the Anglo-Peruvian College. Mrs. Watson was a member of a family in West Oldtown, Me., who were all active in the East Maine Conference and several of which attended the Conference Seminary at Bucksport during the days of its strength, under Dr. Chase. Until his retirement a few years ago, Mr. Watson was pastor of the Union Church at Spuyten Duyvil, N. Y.

Delivering his 16th annual Founders' Day address on March 13th, before assembled faculties and students of Boston University, President Daniel L. Marsh declared that, "Tested upon the red touchstone of World War II, Boston University is pure gold. Its quality of service was given manifold manifestation." In his talk, he revealed much of the varied service rendered on many different battle and home fronts by Boston University faculty, administrative staff and sons and daughters. Participating in the program were the following: Dean Walter G. Muelder, Invocation; Prof. John S. Perkins, Scripture Reading; Prof. William L. Stidger, Benediction; Dean Kenneth G. Kelley, director of the University orchestra; Prof. James R. Houghton, conductor of the university chorus. The accompanist was Mr. Morse S. Haithwaite, Lowell, college of music student.

Dr. S. K. Wong, Chinese Consul in Boston, will speak on "China's Immediate Future" at the meeting of the Boston-Lynn Districts Preachers to be held in Wesleyan Hall, Boston, on March 25.

The Spring meeting of the Boston District W.S.C.S. will be held on March 29th at 10 a.m., at St. John's Methodist Church in Watertown, Mass. The morning meeting will include reports by district officers and a talk by Mrs. Stanley Martin, New England Conference Youth Secretary. Mrs. Gladys Romeyne will be the speaker at the afternoon session.

A meeting of the Boston District ministers' wives was held at St. John's Methodist Church in Watertown, Mass., on March 7th. Mrs. William Gunter presided and devotions were led by Mrs. Joseph Imler. Dr. William R. Leslie, minister of St. Mark's Church in Brookline, Mass., was the speaker on the afternoon. Mrs. Nora Riggs sang two groups of songs. At the close of the program, Mrs. Gunter was presented with a corsage and a table lamp in appreciation of her work and helpfulness while on the district.

The Rev. Stanley H. Martin, professor of religious education at Boston University, and executive secretary of the New England Methodist Student Movement, has joined the staff of Wesley Methodist Church in Worcester, Mass., as consultant in religious education. Professor Martin will be at the church each Sunday, and one day during each week. He will study, analyze and evaluate the detailed program of the church school in the light of the best information in the field of religious education.

Churches in the Boston Area having articles and clothing for the United Church Service Center are urged to hold their collections at the local church until after April first, when the new headquarters will be opened. Announcement of the new address will be made in next week's issue of Zions Herald.

The meeting of the Committee on Ac-ted Supply Pastors of the New England nference will meet in the parlor of the ool of Theology, 72 Mt. Vernon St., Bos-, on Tuesday, April 9th, at 2 p.m., in place the previously announced date of March h.

The Second Annual New England Meth-st Student Movement Conference will be d on March 29, 30, 31, at Trinity Method-Church in Springfield, Mass. Among the akers will be Dr. Eddy Asirvatham, head the department of Political Science and blic Administration of the University of dras, India; Dean Walter G. Muelder of ston University School of Theology; Har-l Bremer, secretary of the National Con-ence Methodist Youth Fellowship and presentative of the National Board of Edu-ion; the Rev. McIlyar Lichliter of Boston, ofessor J. A. C. Fagginger Auer, of Har-rd University, and Professor Mark Rand of rthampton, Mass.

WASHINGTON, D. C. (RNS)—Touro Syna-gue, of Newport, R. I., one of the finest rviving examples of colonial architecture in nerica, has been designated as a national toric site, Acting Secretary of the Interior car L. Chapman announced here. The ilding is the oldest surviving synagogue in nerica.

WASHINGTON, D. C. (RNS)—The number chaplains released from active army duty ce last Sept. 1st totaled 3,660 on Feb. 28, 46, according to a report issued here by aj. Gen Luther D. Miller, Chief of Army aplains. The report stated that the num-r of chaplains now on duty with the army als 4,481. There were 77 chaplains killed action, including 12 lost in the sinking of panese prison ships and one killed during e bombing of Germany, according to the port, while 76 chaplains died from non-ttle action, including five who died in panese prison camps. 1,383 chaplains have ceived 1,826 decorations since Pearl Har-r, the report stated.

Churchill's Demand Called Immoral

Winston Churchill's demand for an Anglo-nerican alliance to the exclusion of other lies was branded as "immoral and contrary the ethics" of the Christian Church by the v. Fred W. Knickrehm, pastor of the estnut Street Methodist Church, Portland, e., Sunday, in a sermon broadcast over dio station WGAN.

"It is to be hoped that the moral sense of nerica will repudiate Mr. Churchill's ef-ts," he declared.

The former British Prime Minister, he said, apparently not interested in peace. War ought him fame and renown, and the od, sweat, and tears which he made fa-us did not come home to him personally. "Mr. Churchill's proposals," the clergymen d, "I do not believe are designed to guar-tee either peace or security for our peoples. begins to appear that he is more interested freezing the status quo among nations n in seeing the coming of a day in which peace is based upon economic justice and international equity.

"He believes that if Anglo-American imperialism can unite in a common effort, the economic adjustments (which are demanded by colonial peoples throughout the world) may be avoided. I believe that his position is immoral and contrary to the ethics which must be proclaimed and practiced by the Christian Church."

Crusade News

Reports on visitation evangelism coming from the field to the Crusade headquarters office carry, in almost every instance, some mention of the gratitude felt by ministers and laymen who participated in the training and visitation programs. The Rev. E. Roy Myers, superintendent of the Meadville (Pa.) District, and Erie Conference Crusade director, reported the following statement as typical of workers in his section:

"Thanks for all the thought, time, effort and planning it took to make our training school possible. I was the one who felt I needed a refresher course in visitation evangelism. It rekindled that spark of enthusiasm that can only come from the actual experience of talking to people about God, and it showed me so clearly the necessity of adequate preparation to make it a success."

Results from the school of Evangelism for ministers of Erie Conference are as follows:

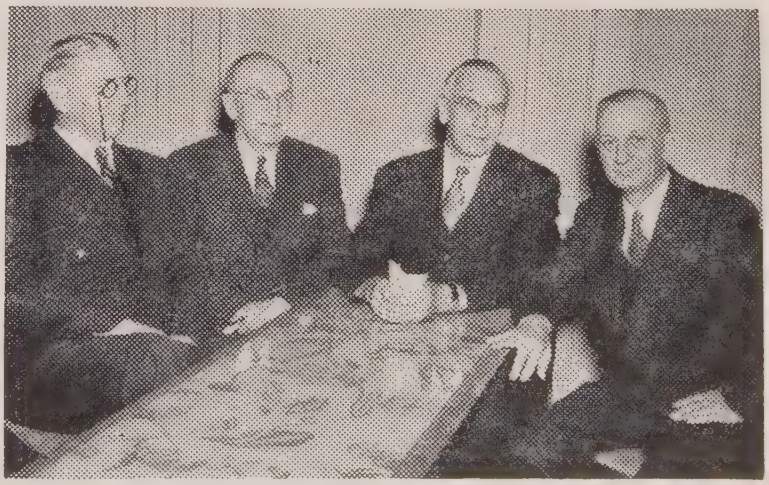
The Conference School of Evangelism had 110 preacher-layman teams who reported 620 interviews which resulted in 193 first decisions and 123 transfers of membership. This is 51 per cent of the total interviews. Grove City, Clintonville, Harrisville, Boyers, Slippery Rock, Branston and St. John, Nazareth, New Wilmington, Volant, Mercer, Stonboro, Sandy Lake, Shakleyville and Clarks Mills were included in the clinical experience.

National Week of Evangelism

The week of March 24 has been designated by the Board of Evangelism, which is directing this phase of the Crusade for Christ, as the time when Methodism's 41,000 churches will observe a national week of Evangelism. The goal set for this special effort is 500,000 new members, and if the Year of Evangelism's goal of 1,000,000, as set by the General Conference, is to be attained, the consecrated effort of all will be needed.

Many churches have already completed their visitation evangelism campaign and to them the week of March 24 will mean a second observance. However, it has been proven by experience that as many or more decisions can be won for Christ through a repeated effort. It is the hope of the Board of Evangelism that all churches which have not yet held their campaigns will plan such a program for the week of March 24.

The Crusade for Christ headquarters office has been receiving reports on visitation Evangelism campaigns from many parts of the country, and thus far all have been most encouraging. The Boston Area, for example, recently reported 9,067 commitments; the Evangelism effort in metropolitan Chicago alone has reached a total of 4,783. Success of the Evangelism phase of the Crusade, however, is not to be measured solely in the number of new members that are and will be received into the churches. Rather, it is revealed in the spiritual uplift and joy that comes to those who have experienced a resurgence of faith or found Christ for the first time.



BUCK HILL FALLS, PA.—Bishop Charles Wesley Flint of Washington, D. C. (3rd from left), president of the General Board of Education of The Methodist Church, shared the gavel with the three vice-presidents during the sessions of the board's sixth annual meeting here Feb. 27-March 1

First vice-president, Bishop James C. Baker of Los Angeles (2nd from left), is chairman of the Division of Educational Institutions; second vice-president, Bishop Wilbur E. Hammaker of Denver (left), heads the Editorial Division; third vice-president, Bishop Paul B. Kern of Nashville, Tenn. (right), is chairman of the Division of the Local Church.

What's New in the Bible?

W. G. CHANTER

International Uniform Lesson for Mar. 31

A Nation Demands a King. I Samuel 8-10.

The chapters assigned for study this week present us with a great drama of human life. The characters of the drama are typical people, facing a situation which has often occurred and is bound to recur again and again—they were trying to solve the problem of finding adequate leadership for a nation in time of stress. We might make our lesson a study of the actors in the drama.

I. *The people of Israel.*

The people clamored for strong leadership. The need was great. The Philistines were again threatening to extinguish Israelite nationality altogether, and the continuance in power of such moral weeklings as the sons of Samuel was not to be tolerated. But the Israelites clamored for a miracle man who would solve all their problems by a sweep of the hand, fight their battles for them, and bear the burdens which they were unable to bear themselves. This is a common enough demand, a demand for a government to work miracles in behalf of a people too lazy or too thoughtless to realize that, important as good leaders are, they cannot lead unless the rank and file follow in intelligent obedience. It is that frame of mind which put Germany at the feet of Hitler.

But let us not judge these people too severely. They had been cruelly misled, they had suffered grievously, and the worst thing they had suffered was the loss of that education in intelligent self-reliance which is good leadership's greatest gift to a nation. Men like the sons of Samuel demoralize the people they misrule. The fact that the Israelites revolted against their leadership shows that the nation had not been completely ruined. At least Israel had left wisdom enough to consult Samuel.

II. *Samuel.*

Samuel is an example of the value to a nation of men whose character makes them able to serve as moral anchorages in time of storm. Israel faced a situation in which many a nation has become the victim of self-seeking demagogues who take tragic advantage of the opportunity which unintelligent discontent always offers to their kind. Some evil trickster might have promised all the impossibilities for which Israel was crying, and have led the nation on a wild dance to ruin. Between the people and that grim fate stood the great name of Samuel who had so won the respect and captured the imagination of Israel that she turned to him in her hour of need.

Samuel is a study also in the persistent power of a great loyalty. He might well have been disgusted at the folly of people who thought that they could solve all the problems of the time by a change of the form of government. He might well have been embittered by the easy way in which the ancient order which he represented was thrust aside. But from his boyhood he had dedicated his life to the service of God and of Israel, and in this bitter and dangerous hour he did not falter. He sought under divine guidance to find a way by which the nation might escape destruction. If the people were bound to have a king, at least he would try to see that they had the right kind of a king.

III. *Saul.*

In Saul, Samuel saw a youth who had great powers of body and mind. But if he were to be the founder of the kingdom of Israel, he must feel the touch of God's hand. Before Saul could be a king, he must become a prophet. A prophet is a man who knows with a power of conviction which completely dominates his life that only God counts. If Israel was to have a king and not a tyrant, he must share that prophetic conviction, and he must find it in the prophetic way, through a vision of God. Time revealed the wisdom of Samuel. Saul was a great king just as long as he remained true to the prophetic experience which seized upon him as he went on his way after meeting the old seer.

CITY OF PAIN

(Mayo Clinic)

Manfred A. Carter

City rooms against the sky,
Silent rooms where men have
come to die—
The last chance
For lives that flee decay,
With breathing pain
That comes to stay . . .
Here are wheel chairs on the
street,
Here the Slow Ones drag their
laggard feet,
And count time . . .
Or seek the other lame,
Because the sick
Are all the same.

I take the first fast train,
Running from a city full of pain,
And see One,
Before I quit the town . . .
Who left his Throne
And follows down . . .
How can I escape this place,
If I look at any passing face
In my town.

HEART OF SPRING

Lalia Mitchell Thornton

The sun upon a bluebird's wing
Gives ashen feathers such a sheen
They seem a bit of sky between
Dull earth and heaven. Bold to sing
The brook goes dancing down the glen
Where young lambs, on unsteady feet,
Crop the young grass and find it sweet.
While on the calendar of men
A period circled with a ring
Is Lent, the harbinger of Spring.

A SOLDIER'S PRAYER

Barbara Overman

Oh, God,
Give me the strength of the rockbound
coast,
The constancy of the tide,
The faith of lesser creatures,
And let this faith abide
Forever.
Give me the joy of low green hills
When springtime has come again,
Letting me work and fight and hope
To make my way among men.
Give me the grace of compassionate love
For others with whom I strive.
Give me the will, the power, the skill,
The initiative, and the drive
To win.
Give me a glimpse of a lasting peace
Whether I go to die,
That the law of brotherhood through-
out the world
These rights can never deny,
No, never.

ietting a Kick out of Life

William L. Stidger

He Almost Told Her

/hen I was a student preacher in a Cape l town, I lived with a typical New Eng- l couple. They were the most inarticulate ple I ever knew. I never heard either of n express a kind or appreciative word to other; and, yet, I had the feeling that loved and respected each other deeply. ne Saturday morning the woman died, it was my task to comfort that old New land sea captain. I sat up with him for rs. I mentioned that that woman was best cook I had ever known; that she ed the best baked beans I had ever tasted. nodded his head and agreed with me. n I mentioned the fact that she was the t kindly person I had ever known, and ed to his attention the fact that when body in that little Cape Cod town was rouble or ill, that they always sent for t Martha to see them through their ble. He nodded his head in agreement. hen I mentioned the fact that for her age was certainly a neat, clean woman; and, sun and wind-burned way, she had a ain stately beauty about her walk and personal appearance; a beauty that many unger woman than she might envy. He ed to that also.

inally I felt it incumbent upon me, I be- a minister, to speak of her character and religious life; of how much she meant to church, and that we could never have en along without her; of her faithfulness loyalty to the preacher, the services and church; of her generous giving of her ey and her time to the church. He ded his head in agreement with me.

hen that old man looked up at me, after hours of my talking, and frankly ad- ed that he loved his deceased wife, and, e finally got it out: "So much so that e were certain times when I come darned tellin' her about it."

got a kick out of that experience and it taught me a good lesson. The very trag- of that wistful statement made me re- e, that, all my life, when I had a kindly ulse to say a good word to somebody; to somebody close to me that I loved them; rite a friendly letter when I felt that ebody deserved it, I would do it without y. So that old Cape Codder taught me thing.

uggets of Golden Thoughts

Chester A. Smith

ere is the eloquence of words and there o the eloquence of deeds. When Nathan exclaimed, "I regret that I have but one to give for my country," that was the ence of words. But when he sealed his ration with his life, that was the sub- eloquence of deeds. Not all can be mas- of the eloquence of words, but all can be ers, if they will, of the eloquence of s.

Obstacles Are Not Hardships

FLORENCE GORDON

"I grieve that the world should regard obstacles as hardships. You have pushed your faith over one obstacle after another. Your thoughts and deeds are a miracle; they turn blindness into fresh inspiration and purpose."

N. Y. Herald Tribune

Miss Helen Keller Receiving a Corsage of Orchids

Left to right—Dr. Milton T. Stauffer, general secretary of the John Milton Society; Miss Helen Keller, president of the society; Miss Alma Prosser, senior in Overbrook School for the Blind, Philadelphia, and Dr. Forrest L. Knapp, general secretary of the World Sunday School Association.

The speaker was Helen Keller, herself a living miracle, conqueror, through Him who loved her, over both blindness and deafness. Miss Keller continued her tribute to the directors and friends of the John Milton Society for the Blind, at their annual meeting: "I sense in your hearts the brave ways of those who overcame hardships with love. I recall how you persevered till finally you placed a magazine in Braille on a bushel to illumine dark corners for the blind. Rich indeed is our harvest of joy; we have the first religious calendar we have ever had; Bible stories; "The Voice in the Darkness," that message to blinded veterans who especially need it because of the cruel suddenness of their disaster. The loving ingenuity of using the pen in such far-reaching works of light! I cannot find words for your delicate labor of love, which shines, sings and distills fragrance; its fruits are in eternity. Thank you for including the blind in your world-wide ministration to God hungry hearts. I have confidence that, wherever there are blind, through your strong faith they will be made whole, in the release of captive lives and sealed faculties."

Miss Keller, whose radiant spirit and unselfish service has inspired and stimulated to courage and achievement thousands of other physically handicapped people throughout the world, is the president of the John Milton Society, which has its headquarters at 156 Fifth Avenue, New York 10, New York. During the course of the meeting a young blind student, Miss Alma Prosser, member of the graduating class of Overbrook School for the Blind, Philadelphia, presented Miss Keller with a corsage of orchids. (The florist said, "Tell Miss Keller it was made with love.") Miss Presser expressed the appreciation of the blind children, particularly for the children's religious magazine, "Discovery," for which Miss Keller saw the need ten years ago. It now goes regularly to about one thousand blind boys and girls. Miss Margaret Applegarth, well-known author and lecturer, is editor of "Discovery," which owes its very name to Miss Keller. The name "Wings" had been suggested. "When you have wings you discover," she commented. "Let's call it 'Discovery.'"

The blind wait on the word of Miss Keller, whose articles often appear in "John Milton Magazine," the monthly religious publication of the society for blind adults. "If she can carry on and achieve, so can we," they write in. This magazine, which has added 400 names to the mailing list during the last year, is sent free of charge to thousands of blind church members of every denomination, residing in every state of the Union and in almost every province of Canada. It goes each month to blind readers in twenty overseas countries, among them pastors, missionaries, lay men and women. Although mail service was interrupted during the war, one English woman received every issue and passed her copies on to five blind friends. Not many blinded veterans have as yet had opportunity to learn Braille, but one has written in, expressing his appreciation

(Continued on page 286)

On a Wide Circuit

W. W. Reid

Too High a Price?

"If you want to plant a conviction indelibly into a society, plant it in hearts of children," is a truth that has been used for evil as well as for good.

Today we are reaping what was planted in children's hearts yesterday. And we are not looking too optimistically toward the fruit of what we planted in young hearts during the war years. We are now, wisely, stressing the need of rebuilding and revitalizing the Sunday school, our major Protestant channel for influencing youth.

But the fact remains that even at its best the Sunday school never reached more than half the youth of the nation. We have tried vacation Bible schools and released-time weekday classes; and, despite the labors of statisticians ("36 of the states" have this or that), only a small fraction of the children are instructed, instruction is limited, and its effects are dehydrated in the dry non-Christian atmosphere of the rest of the week.

We are paying too high a price for what we consider "religious freedom" or "the separation of church and state." The price is spiritual bankruptcy, if not spiritual suicide. FBI Chief Hoover tells us the price of juvenile delinquency. Chaplains are almost unanimous in saying that Protestant boys "do not know what they believe—if they believe anything." And the reading of almost any newspaper today is a re-visit to the sordidness of "Vanity Fair."

Yet Education Commissioner Studebaker says, "The religious freedom guaranteed us by the constitution was not intended to promote religious indifference. Rather it was meant to guarantee our rights as individuals to achieve a Personal awareness of unseen reality as revealed in diverse ways and as represented by various doctrinal beliefs."

There is a growing belief among leaders of all faiths that some basic religious teachings—acceptable to all—must be found and taught in the public schools if moral chaos is to be avoided. Since Catholicism and Protestantism stem from Judaism, that should not be impossible. Perhaps Dr. Studebaker, in another connection, gives the hint of such teaching: "Three unifying elements in our common citizenship are the belief in a loving Heavenly Father, in the intrinsic worth of human beings, and in the imperative of moral duty."

Among the proponents of such education is Dr. George A. Buttrick, of New York, who says that "by silence in our day schools we are gradually building up the idea that God doesn't exist and that Jesus Christ doesn't matter."

Dr. Buttrick is also one of those who propose a common "Protestant catechism," so that Protestants may know what they believe and why they believe it!

Gilmour, Rothery & Co.

— S. T. EMERY —

INSURANCE

FORTY BROAD STREET, BOSTON

At Protestant Movie Council Event

Religious News Service Photo

New York (RNS)—Dr. Daniel A. Poling, president of the International Christian Endeavor Union (left), and Raymond Massey, stage and screen actor (right), principal speakers at the first annual luncheon given here by the Protestant Motion Picture Council, confer with Rabbi Arthur J. Rosenbaum of the American Jewish Committee. The council is sponsored by the *Christian Herald*. Dr. Poling warned that unless America's publishers "eliminate the lewdness being unloaded upon the American reading public" they face control more stringent than that exercised over the movies. Massey said America's church people should tell Hollywood the kind of pictures it wants produced before the pictures are made, thus averting a defense by the movie makers after they have expended millions of dollars on pictures deemed offensive.

Catholic Restrictions in Argentina

A number of ways in which the Roman Catholic heirarchy keeps its control over political and other life in Argentina are pointed out by Dr. George P. Howard, Methodist evangelist and missionary to all South America.

There are innumerable images of the Virgin in all parts of the country. Many of these have been given rank as "generals" and put on the payroll for monthly salaries from the national treasury. This money helps support the church.

Catholic doctrine is taught in the public schools—and Colonel Peron, head of the military government, has promised to continue this teaching. He has promised also to oppose any law permitting divorce.

Under present Argentine law, no baby may be registered which does not have a name that appears in the Roman Catholic calendar of saints. That bars, Bruce, Harold, Douglas, etc. As a result, some women go to Uruguay to have their babies born, and so are free to name them as they wish.

Meanwhile Argentina spends only $40 per annum per student—as compared with $125 in Sweden.

Attacks Churchill's Call for Anglo-American Alliance

Hartford, Conn. (RNS)—A statement refuting Winston Churchill's call for an Anglo-American alliance against Russia was issued here by the International Relations Committee of the Connecticut Council of Churches. The statement called for consideration of "the need for a continuing and growing mutual understanding between our country and Russia" by churches of the state in their services on the third Sunday in May, anniversary of the first Hague conference.

The committee asserted its belief "that the hope of peace is bound up with American-British-Soviet friendship and cooperation and that the call for an Anglo-American alliance against Russia is really a call for the restoration of a balance of power which undermines the United Nations Organization."

"It cannot be too strongly stated," the declaration added, "that to wreck American-British-Soviet friendship is to wreck the peace."

May G. Canfield —An Appreciation

When our beloved May Canfield was taken from us on Jan. 27th, 1946, the First Methodist Church of Somerville lost a loyal and devoted member and friend.

All her life she was affiliated with this church; in her childhood attending on Webster Avenue, before the present edifice was built. She served in the Sunday school, she was a member of the Official Board, a charter member of the Tsun Hua Society, and for twenty-five years she was pastor's assistant. To her insight and helpfulness, the pastors under whom she served have all given grateful testimony.

Her activities were not confined to the church. Whenever there was a person or family in need in the community, May Canfield was first to be of service, no matter what their religious faith.

Her Christ-like personality, her unassuming manner, her understanding heart brought more than material assistance to those who sought her aid and counsel. She was an inspiration to all who knew her. She was the exemplification of the verse, "He came not to be ministered unto, but to minister."

The service held at the church in her memory bears witness to the affection and esteem in which she was held by people in all walks of life.

The above tribute is the sentiment of the Official Board of the First Methodist Church of Somerville. Therefore, be it resolved, that it be inscribed on the records of the church, and be it further resolved that a copy be sent to her brother, George I. Canfield and to Zions Herald.

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Deaconess Marches On

Clarence A. Morrill

It is exceedingly encouraging to discover e great interest that many of our churches e beginning to take in the drive for the ilding fund for the New England Deaconess Hospital since the information has begun to filter into our congregations. One of the most encouraging results is that one that comes to us from the Tremont Street Methodist Church in Boston, which, on Feb. th, subscribed a sum well in excess of $500. f course the cause is always greatly strengthed when the pastor of the local church adds s prestige and influence to the presentaon. This is exactly what Dr. Reimer did this struggling church and put it over e top for more than one half its Crusade r Christ pledge. A similar report can well made concerning the Newton Upper Falls ethodist Church, which has subscribed well to a thousand dollars. The reports that e reaching this desk indicate that many of r smaller churches are making tremendous crifices in order to show their loyalty to is great Methodist institution.

Several of the ministers have made indidual subscriptions in addition to what their ongregations have subscribed. This shows undivided loyalty to the institution that generously serves Methodist ministers over ew England. New England Deaconess Hosital is one of our greatest medical centers all the world. Its staff is second to none, nd, thus, the people of New England find emselves in the position of being able to eceive the finest medical treatment that can ossibly be had. Such an opportunity can ever be paid for in dollars and cents and et for each one of us to contribute to this uilding fund will greatly add to the facilies of this new hospital and help us to allevie the great shortage of beds that now keeps waiting list of from 600 to 700 a day. The pirit of the churches that are indicated above ught to be indicative of every Methodist urch in New England. The time is growg short for the churches of the New Engnd Annual Conference. Let each pastor resent this cause to his congregation on or efore May 15th, that every last church will ave had its opportunity to share in this great ndertaking, and thus enable us to have the aims of this cause completed before the nnual Conference year has finished and us give way to other pertinent matters that ill be before the Annual Conference and r churches in 1946 and 1947. Indeed "Deaoness Marches On." You be certain that you ave a place with that great company as it arches to victory.

——Some men are so absent-minded that nding a piece of rope in their hands conses them. They don't know whether they ave found a piece of rope or lost a horse.

—*The Watchman-Examiner.*

Army Worship

RONALD A. MOSLEY

If, at some future time, my son will ask "Dad, tell me about the war and your part in it," I will not tell him about men being wounded or dying in action; I will not tell him of fear and hardships; I will not tell him of the intense homesickness that comes to poor young lads. He will have heard and read about all these things. Our world will never let us forget what we have suffered. I will tell him about worship and religion in the army as it was revealed to me.

After I was assigned to the 106th Infantry Division in December, 1943, I carefully prepared my first services. I picked a sermonic idea which I was sure was interesting. I had the organist go over the hymns very carefully, and my wife practiced the solo which she was to sing. The hour of the evening service came and went, and no one appeared. To say that that young chaplain was disappointed and saddened is to speak very lightly of his feelings. He was in a blue funk, but he had a sympathetic senior chaplain, Captain Bert I. Cherry, of Oklahoma, who gave encouragement when it was sorely needed.

The green young chaplain learned a great deal. He learned that while in training the men generally get their week-ends off. He learned that the best time to contact men was when they were on duty, to participate with them in their work, especially in the field when on problems and on maneuvers. Men had to be made to depend upon the chaplain. When maneuvers came several weeks later, he announced his services by the simple expedient of walking to each company area and making sure they knew the hour of the services. When the first Sunday of maneuvers arrived, there was a rustic wooden cross set up on a hill, the portable altar and communion set upon a jeep's hood and recorded organ music pouring forth from the Special Service P.A. system which was attached to the battery of the jeep. I had found the "touch stone" for a sincere chaplain—publicity.

When hymn sings were scheduled, the best place was found to be right across or next to the P.X. truck. I found that men love to sing the old hymns over the P.A. system to the accompaniment of the chaplain's field organ or to an accordian or even a mouth organ. I discovered the men liked the majesty of our communion service, if served from a brightly polished communion set with a cross and lighted candlesticks. I wore my robe with the chaplain's scarf around my neck even while in the field, and when the weather was bad the altar and organ were placed in a small tent with flaps up. Never will the memories of our field services diminish from my mind!

When our division arrived at the staging area prior to embarking for overseas, the other Protestant chaplain of the regiment and I conducted a series of evangelistic services. We found that interest in religion, especially personal religion, was bright and fresh and new decisions as well as rededications were reached. When the regimental chaplain, Alfred Bradley, left on the forward party, it was my duty to hold the departure and communion service. Over 800 men attended that service in a large field house, and the chaplain and his assistant wrote over 650 letters to the families of those who attended saying that their soldiers were spiritually prepared for overseas service.

Another memorable series of services were those conducted on our transport, the "Acquitania." Mess halls were crowded for every service and we were fortunate in having a soloist, the film actress and singer, Irene Manning, who with her troupe, helped us a great deal. No fanfare preceded these Hollywood folk; they simply volunteered their services and were accepted.

What a brotherhood we have in the Christian ministry! When our outfit was billeted in Oxfordshire, England, I immediately contacted the Methodist minister in our town of Chipping Norton, the Rev. Harold Ashby, who turned over his church to us to be used as our chapel. Our men, together with the townspeople, thronged to hear both the English minister and an American Army chaplain. The National Home for Crippled Children was in that town, and the assistant to Reverend Ashby, the Rev. Arnold Skelding, and I often visited and played with those crippled children. Our men left that little town with the feeling that it was a second home, because of the warm welcome and fine religious feeling and sharing which they found there.

Another service which was significant to me was the one held on the tank deck of LST 28, Lt. Quirk commanding, on the Sunday that we spent crossing the English channel. LST 28 had taken part in the invasion of Africa and was in action on D-Day in Normandy, and yet I was the first chaplain to hold a service on it. A Catholic lad said the Rosary. Then we held a general religious service and the Protestant communion was given. It helped the faith of this writer to join in such a service with a mixed group from our army and navy.

The following Sunday we met in a deep snow covered woods of the Ardennes to receive communion. I remember the text I used from Matthew 28: 'Lo, I am with you alway, even unto the end of the world." We also read from John 3:16 and from John 14. Knowing that they would go into action the following day the men received these words with interest and deep sincerity. There was one deeply religious soldier who testified that God would be with them all if they would just ask for His help. He went on and said that sins were forgiven and hearts cleansed when Christ entered human souls. How that helped me!

Combat is no place for formal religion or formal religious service. A prayer here, a prayer there when men are worried, wounded or dying, puts peace and serenity both on the one praying and the one prayed for. I read the Catholic "Act of Contrition," the Jewish "Prayer of Atonement," and the Protestant "Prayer of Confession" to men of the respective faiths. I remember one wounded boy of

(Continued on page 283)

Bishops Make the Headlines

A Report of the Annual Meeting of the Council of Bishops of The Methodist Church, Held in Atlantic City, N. J., February 20-25, 1946

RALPH STOODY

Bishop Charles C. Selecman of Dallas, Tex., president of the Council of Bishops, led his colleagues through five days of intensive planning for Methodist advance along many fronts at the annual meeting of the council at Hotel Dennis, Atlantic City, N. J., February 20-25. The session followed the meeting of the Committee of Two Hundred of the Crusade for Christ which the bishops had attended.

A forward movement against liquor, the determination of a policy with reference to Roman Catholic relations, plans for returning veterans, concern for human welfare in the face of threatened inflation and interest in evangelism, Christian vocation and stewardship were among the subjects that made newspaper headlines.

The travel mileage of some of the bishops attending the council, added to that of journeys soon to be taken, would stagger a statistician. Of chief interest, because of his three years of imprisonment by the Japanese, was the presence of Bishop Ralph A. Ward of Shanghai. Bishop Willis J. King of Liberia had been in his episcopal residence in Monrovia not many hours before he arrived. Bishop Shot Mondol of India, enroute to the United States, was delayed and did not make the meeting. Bishop Newell Booth had come from the Belgian Congo but a few weeks before. He is soon to return.

Among the outgoing was Bishop Arthur J. Moore. He could not attend the council, being enroute to Korea. Leaving Atlantic City before the meeting was over, was Bishop Raymond J. Wade who, a few days later, flew to the Scandinavian countries. While they will not leave until next fall, two more episcopal journeys, growing out of travel orders issued by the council, will be taken by Bishop Schuyler E. Garth, who goes to the Philippines and China for a visitation of our missions, and Bishop W. Angie Smith, who will visit India, Burma and Malaya. Bishop Robert N. Brooks, whose coming African visitation was authorized by the Board of Missions, will be leaving soon.

A further overseas touch was given to the meeting by the presence of Bishop James C. Baker who, not long ago, was one of a deputation to Japan, and Bishop G. Bromley Oxnam, who recently visited the church leaders of Germany. All these bishops who had up to date news from overseas shared their experiences generously with their colleagues.

Such questions as the curtailment of freedom of religion for Protestants in Catholic-controlled countries and the present question of United States representation in some form or another at the Vatican, led the bishops to create a committee which will garner facts and determine a policy. New literature to help Protestants understand the genius of their faith is to be created. One proposal adopted was endorsement of annual interchurch observance of Reformation Day with programs calculated to create knowledge of and pride in Protestant principles. Bishops Watkins, Corson, Brooks, Holt and Oxnam will serve as the committee on Roman Catholic Relations.

Concern for human welfare led the bishops to adopt a resolution calling for such measures of economic control as are calculated to prevent the disaster of inflation.

Life service recruitment was encouraged by a recommendation to the Council of Secretaries to employ a personnel secretary, with financial support to be provided by the boards. His ministry would be under the direction of the Council of Secretaries and a committee of the bishops. Vocational guidance clinics in colleges and universities, as proposed by the Evanston Conference last January, were approved.

A thousand Methodist veterans will be brought together in some central place next January in a convention sponsored by the Council of Bishops, and to be planned and conducted by the committee on Veterans' Affairs.

That these leaders gave much consideration to the Crusade themes of evangelism, stewardship, and church school attendance and enrolment can be assumed. They called upon every church to engage vigorously in the National Week of Simultaneous Evangelism, March 24-31.

The annual memorial service commemorated the late Bishop J. Lloyd Decell of Mississippi and two bishops' widows: Mrs. Matthew Simpson Hughes and Mrs. Homer Stuntz. Bishop Lowe, who conducted the service, was assisted in the eulogies by Bishops Frank Smith, Purcell, H. Lester Smith, and by others who read the liturgy and offered prayers of faith and sympathy.

Steps to bring into existence a Bureau of Research to provide authentic facts on which to base future planning were made by the bishops. Their executive committee will have the bureau located and staffed by the spring of 1948. A commission will meet during General Conference, to save travel expense, to determine policies and the direction of research. The executive committee of the Council of Bishops, a bishop from each jurisdiction and a secretary from each of the major boards will compose the commission.

Bishop Titus Lowe of Indianapolis was elected president of the council for 1946-47. His vice-president will be Bishop Paul B. Kern. Bishop Oxnam continues as secretary. These officers, with Bishop James H. Straughn and Bishop William C. Martin, compose the executive committee.

Approval was voted by the bishops of a National Rural Life Conference, to be held July 29-31, 1947; of a careful consideration of the new Revised Standard Version of the Bible; of the coming National Methodist Youth Public Speaking Contest; of the great work of Methodist Overseas Relief; of Bishop Magee's successful leadership of the Crusade for Christ.

The Prison Camps of Sin

Julian C. McPheeters

Glide Memorial Church, San Francisco, Calif.

Sin breaks the fellowship between man and God. Sin makes man its servant. All the evil that we see in the world springs out of this thing called sin, which in its essence is rejection of God and His Son, Jesus Christ. When that step is taken, anything can happen to nations, to civilizations, and to persons.

We have the example on a colossal scale of nations rejecting God. Had America been walking with God, had Jesus Christ been exalted and uplifted in our nation as he should have been, we would not have had those ten years of folly preceding Pearl Harbor. We would have been in a state of sanity instead of living in a lunatic asylum. France sowed the wind and reaped a whirlwind in her downfall in the recent war. Germany sowed the follies of Nazism and reaped, for a time, temporary success; now she has reaped a terrible harvest, unspeakable and unthinkable. Thus we might enumerate the sowing and the reaping of many other nations. Anything may happen when nations turn away from God.

Anything may happen in your home when you build that home upon any other than the foundation of Jesus Christ. The saddest stories that a pastor is called upon to hear are the stories of broken homes. And in almost every instance the breaks have their origin in failure to build upon Jesus Christ, the solid rock. It is a fearful risk for any home to be run without Christ. If your home is not a Christian home, I would not be a faithful minister if I did not warn you that there is danger ahead, when sin will bring your home into bondage, to disappointment, to slavery, and even to disintegration.

You stick your neck into a noose when you engage in any habit or practice that is contrary to the will of God. Sooner or later the devil will draw the noose. He may not do it immediately. To deceive you, he may give a little time. He may let you think for a time that you are getting by. But, sooner or later, the noose will be drawn, and you will find yourself in the grip of bondage.

It is dangerous to neglect any of God's commands or exhortations. The neglect of any of them also brings one to a state of bondage. You may neglect worship and attending the house of God. You may neglect the place of prayer until you reach the point where you desire other things more than you desire God's house. You may become just an occasional attendant at church until you are in bondage to other things besides his worship. You may neglect prayer until you get to the place where you do not care to pray. You may neglect the Bible until you prefer other books to God's word. The violation of any one of the Ten Commandments will bring you to a state of bondage and slavery.

Some months ago in Denver I saw an enslaved woman. She was a victim of drink. She had arrived so intoxicated that the matron of the Traveler's Aid had to summon a taxi. The traveler was going to visit her daughter and her two grandchildren. She was so enslaved by drink that she pleaded

vith the taxi driver to stop and let her get nother drink before she reacher her daugh-er's house. That woman was going in an in-oxicated condition, as a mother and grand-nother, to visit her daughter and grand-hildren.

Oh, what slavery and what bondage drink vill bring! It is the height of folly to tamper vith it in any form. Alcohol holds multiplied housands in abject bondage, in a slavery that s more pitiful and pathetic than the slavery of those who eked out a miserable existence n the prison camps of World War II.

The violation of the seventh command-nent, which is fornication, brings slavery nd bondage. It brings the bondage of shame nd disrespect for self. It brings the bondage of disease, shortening the span of life, and ending thousands of victims to premature raves.

The worship of any other thing or person esides the true God, sends men into bondage nd slavery. The first commandment reads, Thou shalt have no other Gods before me." Many people have fallen into the mistaken elief that this commandment refers only to raven images. Indeed it does refer to graven nages, but it means more. It means anv-hing that comes before God in your life. You have no right to allow any person to tand between you and God.

This includes even the dear ones. I have alked to married couples who have said they vere satisfied with each other. They wanted o be let alone. They had no time for God. Of course, couples should put God first for he sake of each other and for the sake of heir home.

They will not always live together. They annot always have each other. Separation ust come. Storms will break in every home. ickness will come. In the evil day they will e without support and help. They will find t last that they are in a state of bondage.

No thing or interest should come before God, whether that thing or interest is recre-tion, pleasure, business, money, achieve-nent, or success. You will become a slave o anything that you allow to stand between ou and God. Business is the slave master f thousands. Pleasure, in one form or an-ther, is the slave master of multitudes. In he lives of others some form of recreation olds the slave-driver's whip and scourges he victims on in a Christless bondage.

Deliverance was long delayed in the prison amps of the recent war. Dear ones kept nxious vigil for long years. Prayers went up y day and night for deliverance. Oh, what y when the deliverance came.

Deliverance is now at hand from the prison amps of sin. There is no need for further elay . There is a deliverer, mightier than he sins which have captured and bound the uls of men. This great Deliverer came to rips with Satan on the Mount of Temptation nd came forth triumphant. This Deliverer ame to grips with sin in his sacrificial death r the sins of the whole human race. He ok them to himself. He bore them out of at grave as a conqueror over death and ell. There is no bondage that he cannot reak, no sin that he cannot cancel. The rophet Isaiah saw the day of this Deliverer, nd said: "Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool."

At a recent prayer service in my church a man in Navy uniform requested the privilege of giving his testimony. "A miracle has happened today," he said. "It has happened in my life. I was in a great state of unrest. For two nights I have hardly slept. I was impressed today to see the pastor of this church. He prayed with me and pointed me to Christ, the great Deliverer. I have peace and rest. I have found the way of victory. A miracle has happened."

The Deliverer is the great miracle worker who can transform lives, who can make new creatures out of the sinful, who can give victory to the defeated, who can give peace to the disconsolate, who can give eternal life to those that are dead in trespasses and in sin. It is this Deliverer who offers victory to every soul.

This victory is offered now. Christ stands at the door and knocks. Will you open the door and let him come into your life? The promise in God's word is: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

You ask, "How can I make this promise real in my life?" Surrender your life now to Christ. Make no delay. He is now ready. He is now ready. He anxiously awaits your decision. The moment you surrender all and yield your life to him he will break the power of sin and set your captive soul free. The joy of deliverance will come to your life and you will be able to witness like one of old: "One thing I know, that, whereas I was blind, now I see"; "Whereas I was lost, now I am found"; "Whereas my feet were in the miry clay, now they are upon the rock."

The Ever Triumphing Christ

(Continued from page 272)

of God in a larger measure among men. The answer is found in the measure of men's sincerity in forsaking their evil ways and turning in repentance, humility, and trust to God. In the eloquent words of General MacArthur in his address following formal Japanese surrender:

"We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

The ever triumphing Christ is waiting to lead us in the great spiritual adventure. He merits our confidence.

"Yes, "Lead On, O King Eternal, The Day of March Has Come."

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The Homemaker's Corner

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Two Women There Were

Into a hotel parlor sauntered a beautifully gowned woman wearing a most discontented expression on her face. She tossed her mink coat spitefully over the back of a chair, and snarled to a friend, "If this beastly weather keeps on I'm going to bed and stay for a month. I can't get any decent stockings, and I have no butter. What are we going to do?"

In my mail that morning had come a letter from a woman who is living in the "back woods" of Maine. Contrasting the two women I said to the grumbler—under my breath, of course—"God forgive you."

The Maine woman I have never met. She is just one of my many unseen friends. She had read something which I had written and wrote to me asking if I would help her put some of her experiences into salable writing.

There she is; not in the place she would prefer to be, but where her doctor has sent her, with her husband and four children, to recover from a serious tubercular illness. He said to her, "You can cure yourself if you will live on a farm as near pine trees as possible, take sun baths, sleep on pillows filled with spruce or fir twigs, renewing them when they get dry, walk in the woods and fields, short walks at first, longer ones as your strength returns. Drink lots of milk, eat eggs, and rest.

The sensible prescription is working. But what really matters is that she is living to the last full measure every moment of every day.

Her walks in the bracing Maine air have opened a wonderful new world to her. She has seen flowers and plants that she never know and has begun to study them. From them she has found a financial outlet which is building a lucrative business for her. I can't tell you about it because I am sure it is a story that she is going to sell when we have worked on it a little.

This Maine woman is a vivid, happy person. Her letters tell me that. I don't suppose that she owns a mink coat, and I am equally sure that she doesn't have a discontented face, nor a desire to go to bed for a month. How she would scorn that ideal!

Well, "It takes all kinds." Here are two of them.

Incidentally, this woman has read a few of our "Corners" and says that she is going to subscribe to Zions Herald soon. When the editor has recovered from the shock which Dr. Stidger gave him on Feb. 20th, I am going to add my demand "fewer hours and more pay."

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Our Last Chance !

(Continued from page 273)

enjoyed by scholastic connoisseurs. It is rather a way of conduct to be lived by all.

The thing that is mostly wrong with America is the fact that theoretically we have accepted the theology of Jesus, but rejected it in our conduct.

Several years ago Paul Robeson, the great Negro artist, took his family to Russia to live, where race barriers are down. In due time they returned to America. Some while after, his lad said to him, "Father, do people believe in God over here?" "Yes, son." "Then take me back to Russia, where they don't believe in God."

Our great sin has been to play with the theology of Jesus. With our lips we have given it first allegiance. With our deeds we have been atheists.

The Day for Dallying Has Gone

Our time for toying with the theology of Jesus is over. As General MacArthur warns, "we have had our last chance" to do that.

Raymond Swing is devoting his Friday night broadcasts to an attempt to wake us up to the cataclysmic changes dropped on the entire human race by the atomic bomb. In his opinion "the atomic bomb has brought us to the place where world government is the greatest need that has ever pressed on the human race. . . . It is now 'One World' or no world!

"We have four or five years to lay the foundation for a new world government. If we are not going to use the next five years for building a world government, we must use the time to build great shelters underground. . . . It is either a world government or a world underground"

We agree with Mr. Swing. There is no longer time for nations or for individuals to make a pleasant pastime out of the theology of Jesus. Either we must make it work—or begin at once, as woodchucks and skunks, to dig deep holes, by which, perchance, we may be able to save ourselves from the fantastic devastation of rocket propelled superatomic bombs.

Our day for dallying is over. "We have had our last chance" to do that. A relentless urgency drives us either to build our world Jesus' way or to dig deep burrows the animal way!

What Can Ordinary People Do?

Since the choice is a Christlike world or a world devoid of people, we are most fortunate that the churches are making the theology of Jesus actually go forth to meet today's crisis through such programs of action as the Methodist Crusade for Christ.

Ordinary people can do extraordinary things! Why did the United States Senate ratify the United Nations Charter almost without debate? Because the common people demanded it—twenty to one!

A decisive factor in this great achievement was the work of hosts of church people. For example, hundreds of thousands of Methodists have given lavishly of their time and strength to help build the kind of public opinion, which will be willing to pay whatever a more Christian world order may cost.

But the organization of the United Nations is barely begun. It will never work as it should, unless we get millions of people yes billions to do all they can to *live* the theology of Jesus!

National and international officials must build the governments of the world on a neighborhood basis. Our task, as ordinary people, is all important too. We must transform the individual citizens of the world including the officials, into Christlike neighbors!

You Must Help Save the Race!

This is your most urgent duty and mine to win all kinds of people to become as nearly as possible one hundred per cent Christian;—the people next door and the people living all the way to our nadir!

Some may object, "I have never tried to get any one to decide to live as a Christian I don't know how!"

You have lots of company. Historians have pointed out that the outstanding difference between the churches of the twentieth century and of the nineteenth is the decline in lay evangelism.

This is a predominant reason for the rampant paganism, which has nearly shattered civilization with time's two most atrocious wars.

"We have had our last chance" to try to build enduring security on material might. If we are to save ourselves, our children, and the race from being atomized into a slowly disintegrating cloud of dust—we must do all we can to make everybody actually Christlike, beginning with ourselves!

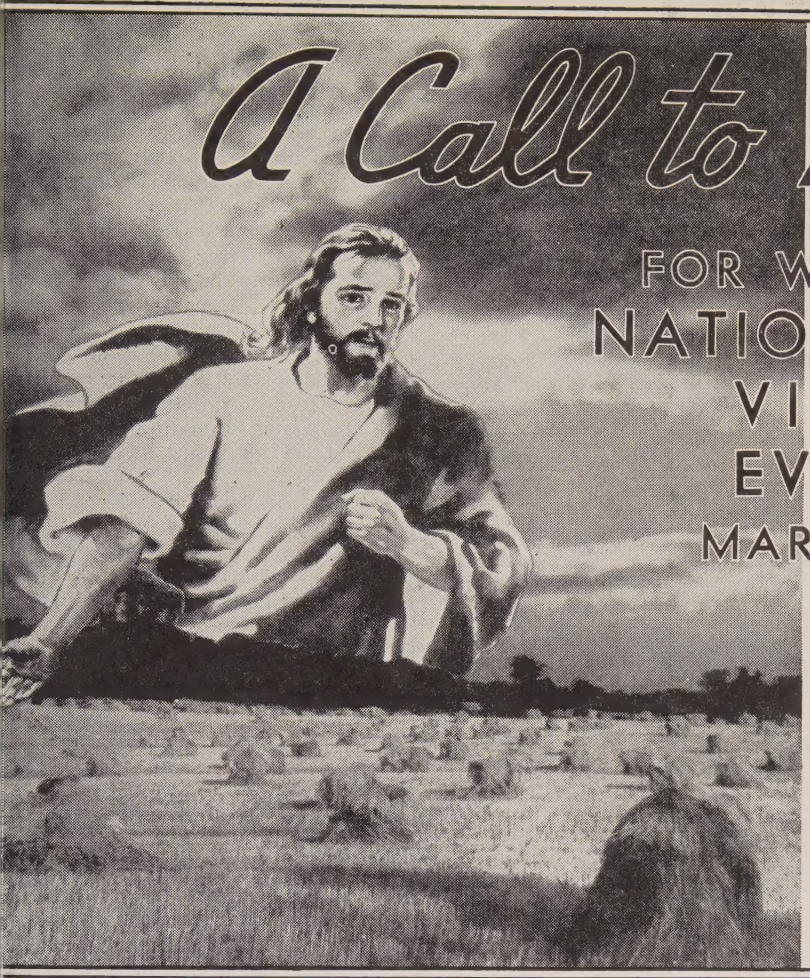
The Theology of Jesus Is "Our Last Chance!"

How grateful we should be for the leadership which many churches offer here. For example, right now The Methodist Church is calling its members and friends to make it their chief business this coming year to try to win others to live Jesus' way.

We dare not duck longer behind yesterday's alibis. If the earth is to continue to have human inhabitants during the Atomic Era—we must make its peoples high grade Christian neighbors! A desperate urgency drives us to be Christ's evangelists at once! The alternative is near-future atomic obliteration.

The choice science has forced upon us is very grim: If we don't want to help God build a genuine Christian world brotherhood—we had better move out into the waste spaces, into the jungles and mountains, and there desperately dig deep holes, into which we can dive, when earth's savages and pagans launch their super destruction next time!

"We have had our last chance. . . . The solution is basically theological. . . . It is of the spirit, if we are to save the flesh."



A Call to Prayer

FOR WORKERS DURING NATIONAL WEEK OF VISITATION EVANGELISM

MARCH 24-30, 1946

"Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

—Luke 10:2

CRUSADE *for* CHRIST

Army Worship

(Continued from page 279)

Catholic faith asked me for a rosary. I none, so I unpinned my cross on my ır and gave it to him. He repeated "The of Contrition" of his faith and then ed at me and said, "Chaplain, why can't always be like this?"

ervices were held whenever and wherever sable, in wooded areas, in the bombed ium churches and in aid stations .Every-re I found believers of great faith. Often would say to me, "Chappie, I know that not alone up here, I feel that God is me."

hen I was evacuated to England and became a hospital chaplain, I found ser-well attended. As a hospital chaplain, me to know that the majority of doctors nurses are deeply religious. We had a r at the 188th General Hospital of over oices, lead by a devout Christian, Lt. Ken- MacAlister. We had doctors, nurses, nts and our own enlisted men in the r and how they loved to sing and take in the services, both in the chapel and the P.A. system! Those at home can a lot from Army religion. We in the worship around the same altar, regard-of our faith. The chaplains of all creeds in their influence and programs, and we learn that those who are sincere in their quest for God are never turned down. Above all, we learn that religion works. That is what I want my son to know.

Massachusetts Clergy Protest Slur on Negroes

Boston (RNS)—A statement in the Massachusetts House of Representatives by Rep. John H. Taylor (Rep.-Quincy), in which he referred to education in racial understanding as a scheme to "whitewash the nigger," has resulted in widespread protests by clergymen here and in other parts of the state.

At a meeting in Gardiner Auditorium, several hundred churchmen made known their objections, with the Rev. Emory S. Bucke, editor of the Methodist weekly, Zions Herald, as chairman in presenting the case to the Speaker of the House.

Stating he was "representing hundreds of Massachusetts churchmen, clergy, and rabbis," Mr. Bucke declared that Massachusetts "ought to set an example for the nation in its absolute refusal to sanction the use of such remarks by a public official."

He demanded that Taylor show why he ought to continue in public office after passage of a House resolution stating that "no person who advocates discrimination against another person by reason of race, creed, or color . . . shall be employed by the Commonwealth or by any political subdivision thereof."

Governor Maurice Tobin, upon receiving a committee of clergymen at his executive office, said it was most unfortunate that such an utterance should have been made in the halls of a state house where so many speeches have been delivered in the cause of freedom and fair treatment for the Negro and other minorities.

A petition, signed by more than 2,000 persons, was presented to Gov. Tobin by the Rev. Kenneth De P. Hughes, rector of St. Bartholomew's Protestant Episcopal Church, Cambridge. The petition urged the governor to "correct this outrage."

The Rev. Dr. Isaac Higginbotham, general secretary of the Massachusetts Baptist Convention, said that many members of his denomination are Negroes, and as their religious representative, he protested urgently against Taylor's continuing in office unless he made a sincere apology before the committee.

Taylor is quoted as having replied to the protests by saying his use of the phrase was not intended as a slur on Negroes.

"What did the big firecracker say to the little firecracker?"

"My pop's bigger than your pop."

"The Lost Weekend"

Bulletin—Family Society of Boston.

Every so often a movie comes out of Hollywood which goes beyond just entertainment, to leave lasting impressions with the movie goer, a sort of visual aid to help in understanding a difficult problem.

Such a movie is Paramount's "The Lost Weekend" starring Ray Milland as Don Birnam, an alcoholic. Charles R. Jackson, the author of the novel from which the screenplay is adapted, has powerfully depicted the struggles of a man crazed by the liquor he drinks and equally crazed when he is forced to go without it.

The story is of a "nice young man who drinks." Most of the action takes place over a weekend, but glimpses of background are seen when Don Birnam relates to the bartender his efforts to write a novel entitled, "The Bottle."

At nineteen Don left school because he believed his success as a writer on the school paper would be acclaimed in the literary world and his fortune would be made. Disappointment after disappointment finally started him drinking and the other Don Birnam who whispered over his shoulder "go ahead have a little drink, forget about everything," succeeded in creating an alcoholic who could not stop at one drink.

Don lived with his brother Wick, who paid all the bills. With no success, Wick tried to help him overcome his habit by physical beatings and by trying to help him gain some self respect.

When Don meets a girl, and they fall in love, even their love, as many people would think, is not strong enough to make him give up drinking. However, love and the realization that Don is "sick" holds the girl's faith in him until he finally throws a cigarette in his drink in the inevitable Hollywood ending.

In spite of the happy ending and the fact that there are deeper causes of Don's drinking than his failure to write his novel, the picture gives a vivid portrayal of a sick man. The audience realizes that an alcoholic doesn't change by having someone tell him to "get onto himself." They see that one drink for the drunkard is simply an invitation to another. Or, as Wick describes it, like the man who jumps off a building and expects to fall only one floor.

Don's frenzied efforts to get liquor by any means is shown when he steals the pocket book of a woman seated beside him in a cocktail lounge. He is pathetic, a man searching for an antidote, when he tries to pawn his typewriter in order to buy liquor on a holiday when all pawn shops are closed.

After an accident, he is taken to the alcoholic ward of a hospital, where he sees other men with delirium tremens. He watches one man futilely try to brush off imaginary beetles; little clinging things that appear at night. After he escapes, and is safe at home with another bottle, he too has a horrifying session with "little things." In these frightening scenes, the audience sensed that a man, to have such hallucinations, must be suffering from an illness, in this instance the disease of alcoholism. To have the public understand this basic principle, and to regard alcoholism, not as a moral issue, but as a medical, psychiatric and social problem, is a step towards its cure.

Alcoholism is one of the most serious problems that people bring to the Family Society. Sometimes the workers can help the individual and his family to understand that he is sick, and help the family and the individual make necessary changes. Frequently, the counsel of a psychiatrist is needed in order to make the social worker helpful. Often the worker is helpful in directing the individual to the Washingtonian Hospital (the finest of its sort in the country) or to Alcoholics Anonymous for help of a different sort.

Although medication, social work, psychiatry and religion have little or no part in the film, those who have seen it must have been profoundly moved by the problem of the alcoholic.

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Between DR. WM. P. KING, for eight years Editor of *The Christian Advocate,* Nashville, Tennessee, and DR. R. P. SHULER, Editor of *The Methodist Challenge,* on the question of "Progressive Revelation." The debate will extend through four issues of *The Methodist Challenge,* beginning in April. Subscription is $1.00 per year in advance.

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Numbers or Churchmanship

Frank Gulinello

Minister, Methodist Church, Stoughton, Mas

"Building Church School Enrolment an Attendance." This incentive, slogan, or heac line leads to an extreme emphasis upo numbers. Emphasis upon numbers may d vert our best efforts from the primary pu pose of our church schools, namely, to teac for Christian living and churchmanshi Statistical returns and the weighing of nun bers between this year and previous yea tend to make us number conscious. Thus w fall into the temptation of being satisfied b reporting numbers. What other report woul supercede the one of how Christian livin and churchmanship are being taught, er couraged, and promoted to the best of ou ability?

Among the many causes for the rise an fall of enrolment and attendance is the cu riculum offered to our pupils. A questio that is often asked is this: How interestin is it? Young and old ask this question. I the curriculum that is offered and the wa in which it is offered are not interesting, th chances of drawing forth a continuous activ response greatly diminish with every poo effort made. Does not psychology teach u that one desires to find satisfaction in activ ity? If not, he will cease to be so active. I he continues to respond, it will be a less tha half-hearted response. In a weekday churc school a junior boy was confronted with choice: should he attend church school o remain at public school when the others wer being dismissed for religious instruction Upon being asked what was troubling him he replied, "At school we do interestin things with our lessons. At church schoo we just have to sit and listen to the sam old stories told in the same old way. Hov great a following has this boy? Has repe tition without variety been overdone?

The boy chose to attend church school be cause there he was given the opportunity t make an active response to the instruction The need of encouraging such a response i being minimized to the extent that whe we consider the rise and fall of enrolmen and attendance in our Sunday schools, w fail to discern a weakness in our approach o teaching our boys and girls. Our approac is too much on the side of numbers. Hov many enroled? How many attend regularly At this point I wish that our Crusade fo Christ program for the church school woul be under the heading of "Teaching the Chris tian Living and Churchmanship" instead o "Building Enrolment and Attendance." Th latter would cease to be the problem that is were we to put our best efforts in offerin something vital, interesting, and inspiring i order to stimulate an active and whole hearted response on the part of our pupil young and old.

Thinking about the church school is bein greatly stimulated by the Crusade's concer for the children who will constitute th church of tomorrow. Those who have stud ied trends in the Sunday school give teacher pastors, and parents something to think abou They say that a cause for the decline of th school is the "decline in the spiritual life o

ıe people . . . the rise of secularism in gen-ral." How unattractive has the church been hile the secular tendencies gained mo-ıentum? How much has secularism been ıcouraged within the churches? Consider ıe fact that in many cases the running of ımmage sales, suppers, entertainments, etc., as been allowed to become the primary pur-ose of the church.

"Inferior quality of work in our Sunday chools" is also blamed for the continuous ecline. This has suggested to raise a voice ı favor of teaching for Christian living and hurchmanship instead of thinking in terms f increasing and weighing numbers. "In-ffectual pastoral leadership" is another cause or consideration. In this respect the schools aining ministers are largely responsible. Our seminaries were created for, and are rimarily being used for, the making of reachers. Very little is done to prepare the astor for leadership in the teaching aspect f the church's work. Preaching is allowed o obscure and even discredit teaching. "The istakes of religious educators" are brought o the forefront. I don't know what these istakes were, but I am inclined to believe ıat the primary concern for preaching had ıuch to do with discrediting and rejecting ıe ideas of educators. Very few churches ave facilities available for educational pur-oses.

"Lack of evangelistic zeal . . ." is another ause for the decline. Is this not due to being atisfied with what we have? Therefore we ave had no appetite for changes in our hurches. And he who cannot entertain hanges will hardly employ himself in con-erting himself or others. Conversion means hange and change means to upset accus-omed ways.

I am inclined to believe that until we learn o think more in terms of persons and not umbers, we will fail in teaching for Chris-an living and churchmanship.

Washington Diary

(Continued from page 269)

ıg announcement. Mr. Taylor admitted to friend of mine in Italy at the time, that he ad never heard of Waldensian Protestants, ıere in Italy since the 13th century. Ancient ıd most honorable Cicero, of grass-grown usculum in the Alban Hills, would have ex-aimed again, "O Tempora! O Mores!", and ıen let Mr. Taylor come on home.

Monday, February 18—At Atlantic City to-ay the officers of the Anti-Saloon League ere meeting and Bishop Cushman, its na-onal president, apostle of the quiet spirit ıd of the strenuous life, has been anxious o see added action in the committee's field. imid leaders have been saying that the hurches do not want to hear temperance ad-resses, but today, with society submerging ıd youth fighting for a conscience, multi-ıdes in the church want a program. It is o time for feeble adventurers to quail before ıe liquor dragon. In the hall of the great lotel Dennis in Atlantic City, I took from ıy pocket a clipping from the *Washington ost* of this morning and handed it to one of the committee. It read, "Ex-High Jump Dies of Alcoholism." And it told of the 30 year old Negro, Cornelius Johnson, who had, at the Olympics in Berlin, with Hitler looking on, to the sheer honor of all America, set a high jump record of 6 ft., 7 and 15/16ths inches (later at home he added 2 inches to that). And this man had died in an ambulance of acute alcoholism just yesterday. Every child should hear that story. It is a time for temperance, for open, multiplied, and challenging public addresses.

Wednesday, February 20—The lithe little antagonist of the Democrats, Mrs. Clare Booth Luce, was like a regular Henry A. Wallace New Dealer today, as she urged that there be no discrimination in the school lunch against any little children in the U.S.A. She would retract her "globaloney" speech, I judge, for Mr. Wallace had only included extra the little Hottentot children in the feeding process for a world redeemed. And Mrs. Luce waxed expansive in spirit recently when she read into the Congressional Record "a social creed for all Americans," from the report to the Women's Division of Christian Service of The Methodist Church, made at Buck Hill Falls Inn, Pa., Dec. 1, 1945. From the House floor Mrs. Luce commented, "Mr. Speaker, in my opinion, the report made by these women displays such height and depth of feeling and comprehension, and has such wide social scope and appeal that it could well be a challenging program for any major political party"

Thursday, February 21—The Federal School Lunch went through yesterday in the House for a 50 million grant. And General Omar Bradley, Veterans Administrator, in his defensive-war with the head of the American Legion about hospitals, is out of the canyon, while on the floor of the House, Congressman Ellsworth Buck, N. Y., referring to the G.I. loan questionnaire said, "Last week the blank I showed you was 17 feet long, today it is down to 3 feet and only 2 inches of it for the G.I. to fill."

Monday, February 25—Former Secretary of Labor, Frances Perkins, looking backward, might be saying that the golden age was in the past in the Dep't, as she charts the rough-house of these present days. As far back as Nov., 1945, Senator Knowland (R) of Calif., laid out a plan before Sec. Schwellenbach "to avert the deadlock between labor and management." The formula presented, was thoroughly constructive, and had there been the will and the means for immediate application, the plan would have crashed the bottlenecks. (1) Wage-rate adjustment to be made once a year in accordance with the earning power of the business. (2) A modest hourly rate increase of say 10% at once, unless management could show it would jeapordize the company. (The Senator holds that "ability to pay" is a concern of labor and the community, and it is the burden of the company to prove the contrary.) (3) Labor and management in annual bargaining conference should (a) estimate the coming year's business, (b) agree on the most equitable division of intake among workers, management, stockholders and consumers. At the year's end,—adjustment.

The Recovery of Reverence

(Continued from page 268)

do not communicate respect for the school's two allies, home and church, then he and his colleagues will find respect for themselves being steadily undermined, as it has been in recent years. No schoolmaster can be respected for long in a community where parents and God are not honored.

In the *Church* there must be a renewal of the kind of training which has been neglected for a generation—indoctrination. This may not sound pleasing to some, but what is indoctrination? It is training in what we stand for, what we believe and why we believe it; training in where we came from and how we got here; training in knowledge of the mighty souls whose labors and sacrifices have brought us to the present; training in the meaning of the terms and symbols we use and in the practices we perform. It is vital that this training be in God-centered religion instead of man-centered and man-pleasing religion. So shall we lay out anew the base-line of reverence for God and holy traditions without which our whole social structure must crumble.

And as never before must the Church nourish among its people a deep respect for the Home and the School. It must also work out with them cooperative approaches toward the all-round training of childhood and youth. It is not enough for us to inculcate reverence for God; we must also inculcate respect for the Home and School if the Church is to be respected. In a democracy respect must be mutual among its character-forming agencies as well as among its citizens. Let these three allies set to work, each on its own level and in its own area, to produce a renewal of respect and a recovery of reverence, and the whole temper of our people would be changed in a generation.

Reverence has been called "the soul's loyalty to moral and spiritual greatness." That loyalty underlies all other loyalties in a democracy.

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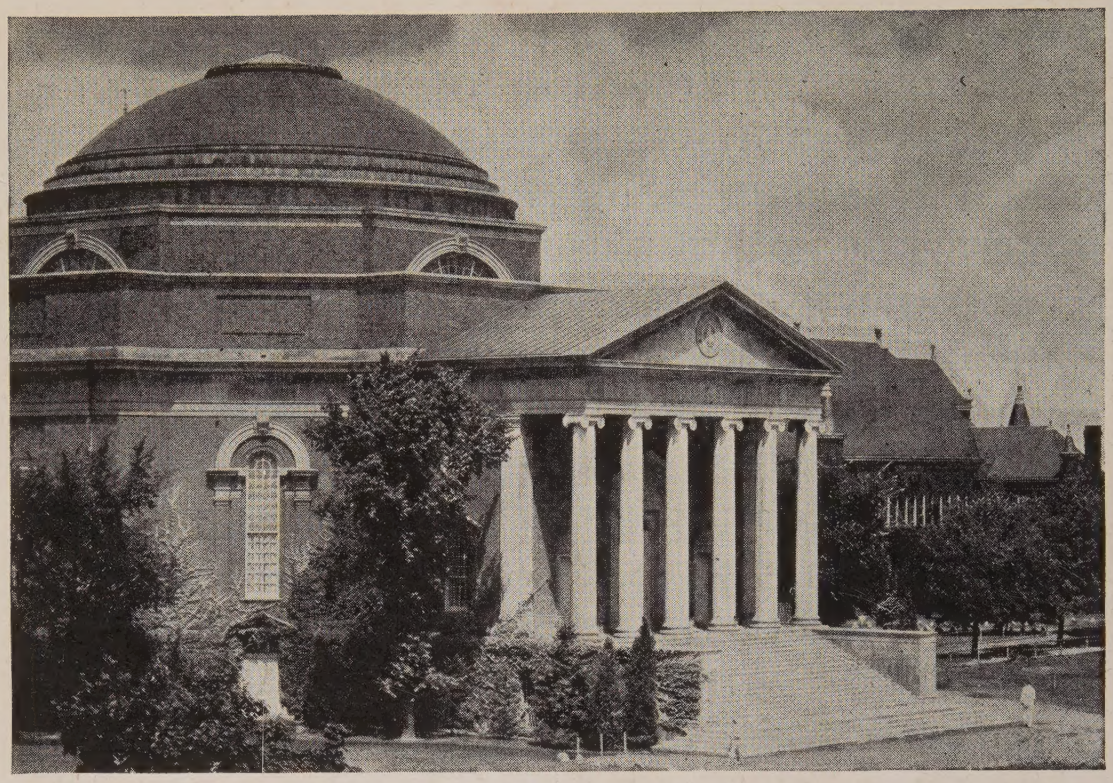

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—Dean Charles C. Noble, in his Installation Sermon

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